CERTAINE CHOISE GROVNDS,

and principles of our Christian Religion, with their seuerall Expositions, set forth in way of Questions, and Answers:

Wherein the people of the Parish of NORTHIHAM, in the County of SVSSEX, haue beene Catechized, and instructed, for the settling of their hearts and mindes, in the mysteries of saluation, and for their better preparation to the Lords Supper.

Now published for their sakes, and for the further vse of the Church of God.

By IOHN FREWEN, Minister of the Word of God, in that particular Congregation.

ROM. 10. 14.

How shall they call on him, in whom they haue not beleeued? and how shall they beleeue on him, of whom they haue not heard? and how shall they heare without a Preacher?

Printed at London by *G. P.* for ROGER POTT, dwelling at the signe of the Flower-de luce in Pauls Churchyard. 1621.

S.r William Baird of Newbai

TO THE RIGHT WORSHIPFVLL SIR THOMAS COVENTREY Knight, his Maieſties Attourney Generall: And to the vertuous and true Chriſtian Lady, the Lady ELIZABETH his wife; Grace, mercy, and peace be multiplyed from God the Father, through our Lord and Sauiour Ieſus Chriſt.

RIght Worſhipfull, and right deare in the Lord, I being deſirous to leaue behind me (for after my dayes) ſome ſmall portion of my former labours in the Miniſterie of the Goſpell, as an aſſured and infallible

teſtimony of my vnfayned loue towards the good & ſaluation of that people, whoſe reſident Paſtor I haue beene almoſt the full ſpace of forty yeeres, and reſoluing that it ſhould be the enſuing principles, with their ſeuerall Expoſitions: I now make bold to preſent them to your Worſhips, and vpon theſe two motiues to dedicate them to your worthy names.

The one, that by this meanes they might remaine, as a perpetuall pledge, and euerliuing witneſſe of my thankfulnes for your many great and vndeſerued fauours, moſt willingly and cheerefully vouchſafed vnto my ſelfe, and vnto mine, from time to time.

Theſe

These could I expresse in their particulars, but I forbeare to doe it. And yet not so much to escape the reproach of flattery (wherewith vniustly by some I might be branded) as because you take no such delight, (as some others doe) in hearing praises, and commendations, though iustly deserued.

The second reason is, that they might be a like euidence, and seale of my hearty, and vnfayned longing after your growth, and going on in grace and goodnes, according to the glorious Gospell of Iesus Christ: whereof though I haue no cause to doubt, yet can I not but desire it: & desiring it (as I do) no other way better thē this, am I able to expresse it.

Famous,

Famous, & of great esteeme, and that right worthily, Sir, are you growne to be (the Lord be praised for it:) And that not only in regard of such eminent places, wherein it hath pleased God (by degrees, and in his appointed times) to set you: but for your learning, wisedome, and sufficiency, to the well discharge of all, and euery of them. But yet, if I may be bold, to speake what I conceiue, and rest perswaded of (with the ioynt opinion of many others) this is nothing so precious for your good name, as your religious, vpright, and conscionable proceedings, appearing and shining to the view of all men, in the middest of thick and foggie mists of corruption, and

and when conſcience among many is ſo little regarded. Heereby haue you gayned the loue, and commendation of all eſtates and degrees: yea many there are, that know not your perſon, who will not make mention of your name, without great reſpect.

The like may I ſay of you alſo, Madame, that although you bee aboundantly qualified, (as God bee praiſed you are) with all good gifts of body and minde, that be fit ornaments, and which adde a grace to your ſex, and degree of calling, (as it is reſpected, and had in account among the men of this world) yet the honour and crowne of your good name, is the good report your Ladiſhip hath gotten in the Church of

God, among ſuch as truly feare God, for your good and vertuous diſpoſition in matters of religion and godlineſſe, for your modeſty, meekenes, humility, and ſuch like graces, as they appeare to be graces of ſanctification.

And indeed, what reckoning is to be made of humane wiſedome, learning and knowledge, of riches, beautie, of worldly honour and preferment, (yea euen in the higheſt degree of them) if they be not found in the way of righteouſnes? if they be not ſanctified by the Spirit of God? Without this ſpecial bleſſing they do but puffe vp, and make onely a ſlender ſhew, and a bare profeſſion, without all care and conſcience of

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an agreeable practice.

Oh, let your Worships labour then (in a zealous vse of the ordinary meanes which God hath appointed) for this so great and excellent a grace (as is the grace of sanctification) that your high places and callings, your wisedome, learning, riches, and all other good gifts which God hath bestowed vpon you, being seasoned and sweetned therewith, they may all ioyne together in a sweet harmony and sound consent, for the aduancement of Gods glory in your mortall bodies, and for the sure sealing and assurance of your owne saluation. And the Lord giue you not onely spirituall vnderstanding, for a generall conceiuing

out of his Word, what is to be done, and what not, but ſpirituall wiſedome alſo for a right vnderſtanding, and a right applying of it in particular.

And thus not doubting of your fauourable acceptance of theſe my weake endeuours, for the reaſons before remembred, commended vnto you, and according to that of the Apoſtle Peter, 1. Epiſt. 1. 12. *and of* S. Iohn, 1. Epiſt. 2. 21. *I now take my leaue, as the Apoſtle* Paul *doth,* Acts 20. 32. *reſting at Northiham,* Auguſt 24. 1621.

Your Worſhips at
commandement
in the Lord,

IOHN FREWEN.

TO MY MVCH RESPECTED IN THE

Lord, *William white*, Esquire; and to all other my louing friends and neighbours, men, and women, children, and seruants, of what estate and degree soeuer, inhabitants of the Parish of *Northiham*: a *gracious supply of all spirituall blessings in* heauenly things, for the ioy and comfort of their seuerall consciences, and for the sure sealing of Gods loue and fauour in Iesus Christ, to the euerlasting peace, and saluation of their *soules.*

BEloued Brethren & Sisters in the LORD: If there should bee a question amongst vs, who excels, and hath the preeminence, for birth,

for riches, for credit, and countenance in the world; or for humane wiſedome, learning, and knowledge: This would bee found no ouer-hard or vnpoſsible matter. But if it ſhould bee queſtioned, what degrees there are of ſinceritie and good affections to true Religion and godlineſſe: this would not ſo eaſily be decided: The greateſt part conceiting of themſelues, that they are as neere to the Kingdome of Heauen, and walke as directly in the way that leadeth therunto, as the beſt.

But I (my Brethren) endeuouring my ſelfe, (according to my place and calling) to be acquainted as well with your diſpoſitions, and inclinations, as with your perſons, (that ſo I might know the better, how to giue euery one his portion, and that in due ſeaſon) perceiue plainely among you, a very great difference. And although it bee not my office to looke into any mans heart, but as the words of his mouth,

mouth, and the actions of his life doe diſcouer the ſame, and make it apparant: Neither am able, (if it were fit) to take a particular view, of the priuate and particular demeanour of euery one: Yet, if I be asked, how well I can call my Sheepe by their names; and *Iob.10.3.* what is the eſtate and condition of this little flocke: I ſpeake it in the preſence of God, (for I am ſo perſwaded in my conſcience, and finde by experience) that as there are ſome few amongſt you truely fearing God, endeuouring to approue their hearts and liues vnto God, and to manifeſt that grace that is wrought in them, by the fruits of grace, & who deſire (in the vſe of ſuch ordinary meanes as the Lord hath appointed) to grow, and flouriſh, as greene Gardens, and as Trees planted by the Riuers of waters, in all the graces of ſanctification, not only for their owne peculiar good, and for the ſure ſealing of their owne ſaluation; but al-

ſo for the good & ſaluation of others, according to their places and callings, and that meaſure of ſpirituall gifts which they haue receiued:

(A ſecond ſort alſo, who although they bee not ſo well grounded and ſettled in Religion as the former; and therefore cannot poſſibly either haue ſuch peace in themſelues, or make ſuch conſcience of all their wayes: yet are tractable, willing to be inſtructed, admoniſhed, and reformed: And thus giuing good hope of a comfortable proceeding in the way of godlineſſe and ſaluation:)

So, are there many (on th'other ſide) whoſe mindes and affections are ſo wholly ſet vpon the profits & pleaſures of this world, as that they ſeem almoſt vtterly vncapable of the heauenly things. If they come to the Church (as ſometimes they doe) when the holy exerciſes of Religion are in hand, either they are aſleepe, or ſo giue place

to idle, and carnall cogitations, that they nothing profit by any thing ſpoken: but returne to their houſes as careleſſe and ſecure, as ignorant and ſenceleſſe in the myſteries of ſaluation, as they came from thence. Nay, ſome of them as vaine and common ſwearers; as wilful prophaners of the Lords day; as malicious, as proud and couetous, as filthy talkers, as very lyers, ſlanderers, tale-carryers, Alehouſe-haunters, and the like, as euer before. The Word of God ſounds in their eares, but can take no rooting in their hearts.

Now of this third ſort there be many; (as I ſaid before) yea, ſome ſuch there are manifeſtly faulty in ſome of theſe, who in regard of their yeeres, education, and wealth, ſhould be better inſtructed, and giue better examples.

They that are thus affected, as they cannot loue the Miniſter whom God hath

hath ſet ouer them, becauſe hee is Chriſts Miniſter, nor yet any other that truely feare God, becauſe they doe ſo; but are very ready vpon all occaſions to oppoſe againſt ſuch, to diſgrace, deſpight, and diſcourage them to the vttermoſt of their power. So very ſmall delight can either the Miniſter or any of the reſt take in them againe: And ſo much the leſſe, becauſe ſeldome, or neuer, ſhall you heare any of theſe either penitently acknowledge any thing in them to be amiſſe; or in humility deſire to bee taught and inſtructed, but (puffed vp with high conceits) are ready rather to wreſt and peruert wholeſome doctrine; yea, peremptorily to cenſure and controll, whatſoeuer either diſcouereth their corruptions, or croſſeth their peeuiſh and peruerſe affections, how well grounded ſo euer it bee vpon the Word of God.

This (my Brethren) is the gene-

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rall ſtate and condition wherein (ſo farre as I am able to diſcerne) you preſently ſtand. And let no man bee offended for this manner of diſcouerie, ſeeing it is done in the preſence of GOD, and of his Church, vpon grounded experience, and without the touch of any mans perſon in particular: For conſcience alſo of my duty, and that euery one of you might be the better mooued, and ſtirred vp to try and examine your ſeuerall ſoules, and finde how the caſe ſtands betwixt God and them.

As I obſerue this difference among the men of this Congregation; ſo hath late experience (much againſt my hope and expectation) diſcouered the like betwixt you that are the women. But not iudging it fit in this manner to ſtand longer vpon it; I will onely admoniſh and put you in mind of theſe two things, which haue been formerly taught and applyed vnto you.

you. The one, that the nature and ſexe of women is no ſufficient warrant, or excuſe; wherefore you may lawfully, or ſafely continue in ignorance of heauenly things: or why the
Col. 3. 16. Word of God ſhould not dwel in you plenteouſly, in all wiſedome and ſpirituall vnderſtanding.

The other is, that ſeeing it is a principall end of your Creation, that you
Gen. 2. 18. ſhould bee helpers; that therefore in the feare of God, according to the
Rom. 16. 3, 12. notable examples of *Priſcilla*, and other godly women (whoſe praiſe is in the Scripture) you endeuour to anſwere the ſame end of your creation,
Phil. 4. 3. in being helpers not onely at all times, and in all good things to your Husbands; but alſo to the Miniſter (as ſhee was to the Apoſtle *Paul*) and vnto one another, in ſpending ſome part of the time, when you are together at one anothers houſe, and at womens labours, and when you feaſt and goſ-

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ſip together, for the edifying of one another in the holy Faith; by asking queſtions, and by calling that to mind which hath beene publikely taught, by exhorting, admoniſhing, and incouraging one another in the way of godlineſſe, and by all other good meanes, as occaſion is offered.

And that it may appeare to the glory of God, to the ioy and comfort of all ſuch as feare God, and to the ſilencing of the contrary-minded, that the ſaluation of you all, hath beene carefully endeuoured, and ſought after; I haue publiſhed this little Treatiſe, containing thoſe ſpeciall, and choiſe Principles of our Chriſtian Religion, vvith their ſeuerall Expoſitions (as neere as I could both for matter and forme) which you haue in writing, and wherein not long ſince, you haue beene inſtructed.

Theſe doe I deſire to leaue behinde mee, for a perpetuall Teſtimonie and

pledge

pledge of my true and vnfained loue towards you all, and as my laſt Will and Teſtament; wherein I bequeath vnto you the very beſt gifts and Legacies, which I haue to beſtow. Onely, whereas in other Teſtaments vvhich concerne goods, and Lands, the death of the Teſtator giues life and power to the Will that is made, and vvhich before is of none effect: It is my will and hearty deſire (if it may ſo alſo pleaſe God) that the Legacies thus giuen and bequeathed, may be poſſeſſed, and enioyed of you (to whom they are meant) euen whiles I liue. And that howſoeuer the time of my diſſolution cannot now be farre of; and my deſire is to benefit many (yea euen after my death) yet, that I may liue to ſee ſome fruit of them, before I goe hence, and be no more.

Herein (my beloued) ſhall you more comfort the feeble ſpirits, and bring greater ioy, and gladneſſe of heart

heart to the ancient yeeres, and laſt breath of your deceaſing Paſtor (when God cals for it) then hath been all ſorrow, and griefe conceiued, for, and in regard of any former iniuries, and vnkindneſſes: what, and how great ſoeuer.

And now, my laſt requeſt is, that you, who haue religiouſly harkened vnto theſe Principles, and doctrines of Religion when they were preached, would be as diligent in reading, and meditating vpon them, beeing thus brought into the light; for the better eſtabliſhing, and confirmation of your hearts & minds in the truth: *for it grieueth me not to write the ſame things vnto you; and for you it is a ſure thing.* And that you (on the other ſide) who haue careleſly regarded them in times paſt, would take the opportunity which the Lord doth offer, in thus putting them into your hands, and in laying them againe before your eyes, to redeeme the

Phil. 3. 1.

time

time past with a more religious care and conscience of the glory of God, and of your owne saluation. For the opening of your eyes, & sanctifying of your hearts & affections whereunto: I heartily pray and beseech the Lord.

And whereas (good Mr *White*) I am thus bold to make choise of your name (amongst all rest of the neighbours) in this Dedication: I haue done it for two especiall Reasons, and respects. First, that by this publike testimony of speciall respect, I might the better expresse the great desire which I haue of such true and vnfained loue in your selfe, and in yours, as whereof many yeeres together in the good neighbourhood, and godly conuersation of your deceased parents, I had good experience, and content: And that as a Successor in grace, as well as in nature, you shew and approue your selfe constant & resolute for the nourishing and preseruation of it; and not suffer the same by

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the ſuggeſtions and ſubtilties of the contrary-minded, of ſuch as are ill-affected in this kind, to be remoued frō you, or ſtolne out of your heart. The which to your worthy praiſe and commendation in the Churh of God, will be ſo much the more, becauſe ſuch a ſucceſsion and deſcent of true ancient loue towards their Miniſter in the generation of almoſt all the reſt, is much decayd, if it be not already euen vtterly extinguiſhed, and come to nought.

The ſecond reaſon is, that by this meanes, you might in a more ſpeciall manner, be prouoked and ſtirred vp to true zeale, and feruency of Spirit, as well for the right vnderſtanding, as for the profeſſion and practiſe of theſe ſeuerall Doctrines, and Principles of our Faith: wherin (together with the reſt) you haue formerly beene inſtructed: And that not onely in regard of your own peculiar good, and ſaluation, and of thoſe that are committed to your

charge in your owne particular Family: but for the good example alſo, alluring, incouraging, and drawing on of others. For being the chiefe (through the Lords bounty and goodnes) in this place of your aboad, and hauing therefore the eyes of all ſorts vpon you: it is well worthy your ſerious conſideration, and godly regard; how much more, then many others, you may glorifie God; and what great good you may doe among your neighbours, in being a godly preſident, and patterne of Religion and vertue, in your life and conuerſation, in ſhewing a good and cheerefull countenance, and in expreſſing a true and ſincere loue to the glorious Goſpell of Ieſus Chriſt, both in the Miniſtery, and in the profeſſion of it; hauing no fellowſhip (in the meane ſeaſon) with vnfruitfull works of darkneſſe, but eſchewing and auoiding them from the bottome of your heart. And (good Sir) bee you well aſſured,

that

that God doth require, and will looke for all this at your hands.

And now, the God of peace that brought againe from the dead, our Lord Iesus Christ, the great Shepheard of the Sheepe, through the bloud of the euerlasting Couenant, make you perfect in all good workes, to doe his will, working in you that which is pleasant in his sight, through Iesus Christ. To whom bee praise for euer and euer, Amen. And so I rest, Heb. 13. 20, 21, 22.

Yours alwayes in Christ
Iesus, to doe you good,

IOHN FREVVEN.

TO THE YOVNG AND WORTHY KNIGHT,

SIR IOHN HARE, SONNE AND heyre apparant to the Right Worſhipfull *Sir* RALPH HARE of *Stowe Hall* in the County of *Norfolke*: And to the vertuous yong Lady, *the Lady* ELIZABETH *his Wife*; and to her brother, the hopefull yong Gentleman, Mr THOMAS COVENTRY, eldeſt *Sonne to the Right Worſhipfull his* MAIESTIES Attourney Generall before mentioned. Long life, and good dayes, with increaſe of all ſpirituall bleſſings, *in heauenly things.*

WHen I had finiſhed the precedent Epiſtles (welbeloued in the Lord) I conſiderd with my ſelfe, that, ſeeing they were Principles, and grounds of Chriſtianity, which I had expounded, and was ready to publiſh: I might doe ſome further ſeruice pleaſing God, acceptable and profitable vnto you, (being as yet but nouices and younglings in Religion:) if in ſome ſpeci-

all manner, I ſhould commend them to your meditations.

And howſoeuer to you, Sir Iohn, *I am but a ſtranger, and in that reſpect, might haue been diſcouraged: yet ſuch is, & alwaies hath bin mine vnfained loue & good affection towards her, who now (by Gods prouidence) is become yours: that this could not hinder. For I cannot otherwiſe reſt perſwaded, but that all good offices of true loue now done to her, or vnto you for her ſake, will as kindely in euery degree be entertained, as if they directly aimed at your ſelfe alone.*

And, good Madame, doe you for your part, cheriſh by all good meanes, all good motions and affections in your kinde and loning Husband. And as it is a principall end of your Creation, to be an Helper: So in the feare of God, apply, and endenour your ſelfe, to bee cheerefull, comfortable, and helpfull indeed. And as in all duties and reſpects which concerne this life: So eſpecially in thoſe things that concerne

Gods

Gods glory, and your owne ſaluation, together with the good and ſaluation of ſuch, as may any way belong vnto you, or depend vpon you.

And for you (welbeloued Mr Thomas) *as you haue hitherto by your godly Parents, been carefully traded and trained vp in the feare and nurture of the Lord: and haue ſhewed your ſelfe docible, tractable, and towardly, (which I am able to report vpon ſome good experience,) by your behauiour, by your geſtures, by your ſpeech, and by the courſe of your practices, making your ſelfe knowne, to haue vprightnes and good meaning in you without diſſimulation: According to that of* Salomon, Pro. 20. Euen a child will make knowne by his conuerſation, whether he be pure, and whether his worke bee right: *So ſettle your ſelfe to grow forward in grace and goodnes, as in yeeres and dayes. And then, ſhall you be ſure, as well as the ancient, to be rewarded with ſaluation in the life to come, and honoured among all good* Pro. 20. 11.

men with praiſe and eſtimation, whiles you are heere.

Eccleſ.12.1. *To you all* I *ſay with* Salomon, Eccleſiaſtes 12. Remember your Creator in the dayes of your youth, whiles the euill dayes come not, *that is, before old age commeth. For you muſt know, that God requires the ſeruice of youth, as well as the ſeruice of old age. Nay, this, before the other. And if you looke into the Scripture, or into experience, you ſhall hardly finde any who haue accuſtomed themſelues to vanity, and prophaneneſſe in the time of their youth, that doe become truely and vnfainedly* Ier.13.23. *repentant when they are old. As* Ier. 13. Can the Blackamore change his skinne, or the Leopard his ſpots? then may yee alſo doe good, that are accuſtomed to doe euill. *And therefore* Prou. 22.6. Prou. 22. Teach a childe in the trade of his way, and when hee is old, hee Pſal.119.9. ſhall not depart from it. *And* Pſalme 119. Wherewith ſhall a young man redreſſe

redreſſe his way? In taking heed there-
to, according to thy Word. *Thus*
you ſee, that the Word of God ought to
bee the rule and direction of yong mens
liues, as well as of thoſe that are old. Let
the Word of God therefore dwell in Col.3.16.
you plenteouſly in al wiſdome, & ſpiri-
tuall vnderſtanding. Search the Scrip- Ioh.5.39.
tures, and take delight to meditate in Pſal.1.2.
them day and night: *yea*, make them
the Lanterne for your feet, and a light Pſal.119.
for your pathes. 105.

And not onely for my ſake, and at
my requeſt; but for your owne good,
and for the better ſettling and eſtabliſh-
ing of your hearts and minds in the
truth, take a ſerious view of this little
Treatiſe. Lay theſe Principles in your
hearts, as a foundation for other higher
points of Doctrine to bee builded vpon.
Imprint them in your memories, bee
zealous in the profeſsion of them, with-
out being aſhamed. Conſider, what I 2.Tim.2.7.
ſay, and the Lord bleſſe you, and giue 2.Theſ.2.17
you

you vnderſtanding in all things, comfort your hearts, and eſtabliſh you in euery word and good worke. *And ſo I take my leaue at* Northiham *in* Suſſex. September the 20. 1621. *Reſting*

Yours in all
Chriſtian duties,

IOHN FREVVEN.

The

The generall heads and points of Doctrine, handled *in this Treatise.*

1

ALL such are to be Catechized, and instructed in the grounds and principles of Christian Religion, who are ignorant of them, and vnderstand them not, of what estate and condi ion soeuer they be, high or low, rich or poore, old or young, male or female: for there is no respect of persons with God, but God will that all men shall be saued, and come to the knowledge of the truth.

2 Christian Religion consisteth in a true and sincere acknowledging of that truth, which is according to godlines.

3 That truth doth teach vs what we are to know and beleeue, concerning God, and what

what wee are to know and beleeue concerning our ſelues.

4 God is a Spirit, which is moſt ſimple, moſt holy, eternall, infinite, of ineſtimable glory, maieſty, and power, all-ſufficient, onely wiſe, onely good, moſt iuſt, moſt mercifull, and therefore one. There are three eternall, and equall perſons of the Godhead, diſtinguiſhed by their proper difference, but yet not ſeparated one from another. The Father, the Sonne, and the holy Ghoſt.

5 Wee are to know concerning our ſelues, what we are by nature, and what by grace.

6 Wee are by nature the children of wrath, full of ſinne and corruption, and heires of hell and condemnation.

7 By grace we are freed from the power and dominion of ſinne: Of the children of wrath wee are made children, and heires of God, yea coheires with Chriſt.

8 Chriſt is the eternall Sonne of GOD, perfect GOD, and perfect man in one perſon.

9 Chriſt, as touching his Godhead, was without beginning, of one, and the ſame eſſence, and being with the Father equall,

and

and all one with him, in glory, maiesty, and power: and he became man, when he took to his diuine nature, our flesh in the wombe of the virgin *Mary*, like vnto vs in all things, except sinne.

10 It was a matter of so great necessity, in regard of our saluation, that Christ should haue two natures, and be in one person both God and man, that he could not otherwise haue ouercome death and the deuill, vnder whose captiuity wee were holden, neither haue satisfied Gods iustice for our sinnes, nor reconciled vs vnto him.

11 Christ performed this (according to his flesh and humane nature) by his humiliation and sufferings, wherein hee became obedient vnto the death, euen to the death of the Crosse.

12 Christ his obedience, and the fruit and effect of his humiliation and sufferings, are applyed vnto vs, and made ours, by a true and liuely faith.

13 A true and liuely faith, is a supernaturall worke, wrought in the heart of man, by the Spirit of God, whereby wee apprehend, receiue, and apply vnto our selues, Iesus Christ, with all his benefits, righteousnes, and redemption.

The

14 The ordinary meanes whereby the holy Ghoſt doth worke this faith in the hearts of Gods children, is the miniſtery and preaching of the Word of God.

15 This faith is nouriſhed, ſtrengthened, and confirmed, by hearing the ſame Word of God preached and read, as alſo by prayer, conference, and partaking the Sacraments.

16 A Sacrament is a publike worke of the Church, inſtituted by our Lord Ieſus Chriſt, and conſiſting of a viſible ſigne, or ſignes, whereby the promiſes of God, concerning the free forgiuenelſe of our ſinnes, and euerlaſting life, are firmely confirmed, and ſealed vp in our hearts.

17 There are onely two Sacraments inſtituted by our Lord Ieſus Chriſt: The Sacrament of Baptiſme, and the Sacrament of the Lords Supper.

18 Baptiſme is a Sacrament of the new Teſtament, wherein is ſignified and ſealed vnto vs, that we are as aſſuredly waſhed frō our ſinnes, by the bloud of Chriſt, as our fleſh is waſhed with water, In the name of the Father, the Sonne, and the holy Ghoſt.

19 The Supper of the Lord is a Sacrament inſtituted by our Lord Ieſus Chriſt, whereby

whereby is signified and sealed vnto vs, that we are as assuredly sustained to eternall life, by the body of Christ crucified, and by his bloud shed, as wee certainly eate the broken bread at the Lords Table, and drinke the wine out of the cup.

20 Wee cannot be sustayned to eternall life, vnlesse we eate the flesh of Christ, and drinke his bloud.

21 All that receiue the Sacrament, doe not feed vpon Christ to eternall life, but only such as are Gods elect.

22 Gods elect doe eate Christs flesh, and drinke his bloud, by a true and liuely faith in his death and redemption.

23 A man may be assured of his election, by the witnesse of Gods Spirit, working in him true repentance, and framing his heart to beleeue, and to yeeld obedience according to the Word, and will of God.

24 When wee receiue bread and wine at the Lords Table, we ought to set our hearts and mindes vpon the death and passion of our Lord Iesus Christ, to glorifie & praise God, for the most excellent worke of our redemption by him: confessing, that therein consisteth all our happines, and saluation, and that it is no more possible for vs to come

come to the Kingdome of heauen without it, then it is possible to liue in the world without meate and drinke.

24 Such as presume to receiue this Sacrament, without thus remembring the death and passion of our Lord Iesus Christ, (to glorifie and praise God, for the worke of redemption by him) are vnworthy eaters and drinkers of it, guilty of the body and bloud of the Lord, and eate and drinke their owne damnation.

26 Wee must prepare our selues beforehand, for the worthy receiuing of the Lords Supper, by examining our knowledge, our faith, our repentance, our purposes and affections, how sound and vpright they are before God.

Whether *Iudas* receiued the Sacrament.

CER-

CERTAINE GROVNDS AND PRINCIPLES OF *Christian Religion.*

Quest. 1. Who are to be catechized and instructed in the Grounds, and Principles of Christian Religion?

Ans. *All such are to be catechized, and instructed in the Grounds and Principles of Christian Religion, who are ignorant of them, and vnderstand them not, of what estate, and condition soeuer they be; high, or low; rich, or poore; old, or yong; male, or female: for there is no respect of persons with God, but he will that all men shall bee saued, and come vnto the Knowledge of the Truth,* Rom. 2. 11. 1. Tim. 2. 4.

EXPOSITION.

THis order of teaching, and instructing the youth, and ignorant, in the Grounds, & Princi-

ples of Religion, hath alwayes beene in the Church of God, as plainely appeares (first for the Old Testament) in these words of the Lord to Abraham, *Gen.* 18.

*Gen.*18.17, 19. Shall I hide from *Abraham*, that thing which I doe? &c. For I know him (saith God) that hee will command his sonnes, and his houshold after him, that they keepe the way of the Lord, to doe righteousnesse,

Deut 6.6. 7,8. *&c.* 20,21. and iudgement, &c. And *Deut.* 6. These words which I command thee this day, shall be in thine heart, and thou shalt rehearse them continually vnto thy children, &c. And afterwards, When thy sonne shall aske thee in time to come, saying, What meane these Testimonies, these Ordinances, and Lawes which the Lord our God hath commanded you? Then shalt thou say to thy sonne, We were *Pharaohs* bondmen, &c. Also Deut. 31. Gather the people together (saith the Lord by Moses) men, women, and children, and the stranger that is within thy gate, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obserue all the words of this Law, &c.

Deut 31. 12,13.

What can be spoken more plainely? It being the Lords expresse good will and pleasure, that not onely

onely men; but that men, women and children ſhould be taught, and inſtructed, in his Statutes and Ordinances. The Prophet Dauid thought it in like manner neceſſary, that the people generally ſhould come to the knowledge of Gods Word; and therefore Pſal. 1. pronounceth him bleſſed, that takes delight to meditate therein day and night. And Pſalm. 119. Wherewithall ſhall a young man redreſſe his way? In taking heed thereunto according to thy Word. &c. This might yet further be amplified, by ſundry other authorities, as Exod. 12. and 13. chap. Pſal. 78. &c. All notably ſhewing, how highly God required that euery Father, and Maſter of a Family, ſhould bee ſo perfect and ſkilfull in the Doctrines and principles of the Law, and Word of God as that they might not only walke directly themſelues in the wayes of holineſſe, and righteouſneſſe: but bee able to teach, and inſtruct their Children, and Families, from generation to generation. To put the which in practice, how religiouſly carefull, the godly Fathers (at that time) were: the commendation, which the Lord giueth of Abraham in the place before alledged, doth

Pſal. 1. 1, 2.

Pſal. 119. 9. &c.

Exod 12. 26, 27, & 13. 14, 15.

Pſal. 78. 1, 2, 3. &c.

plainely shew. Of this order of teaching, speaketh the Apostle (for the New Testament) Heb. 5. & 6. where hee termeth these grounds and principles of Religion, the doctrine of the beginning of Christ: and compareth such as haue need to be instructed therein, vnto little children, that are to be fed with milke, because they are not able to digest strõg meat. And therfore exhorteth, that leauing these things, they should be led forward to perfection. Hereunto tendeth also the doctrine of the Apostle Paul, Ephes. 4. 1. Thes. 4. 2. Tim. 2. and in sundry other places.

Heb. 5. 12, 13, 14, & ch. 6. 1, 2, 3. Ephes. 4. 11, 12, 13, 14, 15. 1. Thes. 5. 14. 2. Tim. 2. 24, 25.

In the Primitiue Church (after the dayes of the Apostles) there were two sorts of such, as were catechized, and instructed in the Grounds and Principles of Religion.

A first sort consisted of such as were of ripe age, and who comming vnto Christianity, from among the Iewes, and Gentiles, were first taught these doctrines of the beginning of Christ, of repentance, and faith, (as the Apostle calleth them,) then baptized, and afterward admitted to the Lords Supper.

The second sort, were such as were borne

borne in the Church, as the children of Christians, who with all conuenient speed, after their birth, were baptized, as members of the Church. Afterward, being instructed, they were likewise receiued to the Sacrament of the Supper. Which order (in a comely and commendable maner,) hath continued in the Church of Christ, euen vnto this day.

Now, wherefore all such as are ignorant, and vnderstand them not, are thus to be taught, and instructed in the Principles of Faith, and Religion: Reasons.

Besides the expresse commandement of God, whereof I haue spoken before. 1

Another maine and especiall reason is, because the knowledge and faith of these things, is as necessarie to the well-being, and sound estate of a Christian man, as a good and sure foundation is to an house, or other building. For euen, as if the foundation be not sure, and good, whatsoeuer is builded thereupon cannot possibly stand: so, in whomsoeuer these doctrines and beginnings of Christianitie are not settled, and established: let such a one make what faire shew hee will, and attaine to as much other knowledge as hee can, yet is all 2

in vaine, and to no purpose.

Whosoeuer (I say) perswadeth himselfe, that he is a sound and good Christian, and yet hath not laid these things for a foundation: hee doth but most miserably deceiue himselfe. There is vndoubtedly no more stableneſſe in the Christianity of such a one, nor any more reckoning to be made of it, then of a building without a good foundation, ready with euery blast of winde to be ouerturned.

Vse 1. In the Church of Christ, the children of God are not all of one age, and strength. And although no man in this life can possibly attaine vnto an absolute measure of wisedome, and knowledge, in spirituall, and heauenly things, (the perfection hereof, as of all other like graces, being reserued for the life to come:) yet very rare and surpassing excellent gifts hath the Lord bestowed vpon some. So as the Word of God dwelleth in them plenteously in all wisedome; and they are able to comprehend with all Saints, which is the breadth, and length, and depth, and height, &c. Col. 3. & Ephes. 3. Whereas many, yea the greatest part, on the other side, are so simple in knowledge, and so weake in faith,

Col. 3. 16. *Ephes.* 3. 18. *&c.*

faith, as that in compariſon of an exquiſite knowledge, and faith, they are to be eſteemed but as little children that are to bee [illegible] with milke, and cannot digeſt ſtrong [illegible]te.

Now as it is in vaine, to offer ſtrong meat to new borne babes; euen ſo, to as little purpoſe is it, to preach the higher, and harder Doctrine of the Goſpell vnto ſuch, who in the degrees of Chriſtianitie, are not growne paſt the Principles, and firſt grounds of Religion. Which, as it worthily tendeth to the reproofe of all ſuch in the Miniſterie, as neglect a conſtant, and conſcionable diſcharge of this duty, and either teach not at all, or account it ſufficient onely to preach: ſo for the loue of your ſaluation, and to the end you might either bee builded vp towards Gods Kingdome, by ſuch degrees as he hath ſanctified, or vtterly made without excuſe, and not be able to plead (when yee appeare before God, and are called to an account,) that you would haue learned, if you might haue been taught. As I haue beene accuſtomed many yeeres together, and for ſome part of the euening exerciſe to handle one, or ſome of them: So, for

your instruction in the mysteries of salvation, and better preparation to the Lords Supper, (which is shortly to bee celebrated, and whereof yee make reckoning, for the most part, to be partakers:) My purpose is, (through Gods assistance) to begin now, a briefe and plaine exposition of these few points, which (from among the rest) I haue chosen heretofore, and for the most part of them, giuen you in writting, for that end and purpose. Only craning at your hands, a religious attention and regard, that when you come to giue an account of your faith, and how well you haue profited: You speake not as Parrots, but with soundnesse of iudgement, and vnderstanding.

Vse 2. As the Minister, as a wise and faithfull Steward, ought to giue to euery one his portion, and that in due season; milke to the younglings, and strong meat to them that are of age, to instruct the ignorant, to comfort the feeble-minded, to admonish the vnruly, to exhort with the sweet promises of Gods grace, and mercy in Christ Iesus, and to terrifie with the threatnings of his iudgements, according to the diuers occasions that are offered, and

Luke 12.42
1. Cor. 3.1, 2
2. Tim. 4. 2.

and that measure of gifts which hee hath receiued: euen so is this a duty required also, and that after a speciall manner; of Parents, and Maisters of Families. For it is not inough for them to prouide for the bodies of their children, and seruants; but they ought to bee chiefely carefull for the good of their soules. Many thinke that if they finde their Seruants sufficient meat and drinke, and pay them their wages, they haue sufficiently discharged themselues, but they are greatly deceiued. For what doe they more herein, then the very Turkes and Infidels, that know not God? Againe, if men thinke themselues discharged by prouiding for their children, & by leauing them a temporal patrimonie, and in the meane season neuer regard by the ordinary meanes which God hath appointed, to make them heires and inheritors of the Kingdome of Heauen: What doe they more, then the very Iewes and Gentiles? To leaue them rich in the world, and poore in God; to lay vp for them treasures on earth, and to neglect the treasures of Heauen, which are the true and euerlasting substance? What will this auaile them in the end? The dwel-

dwelling houses of vs Christians in this time of the Gospell, should be as so many little Churches, vsing prayer to God in them, sometimes together with our Families, and sometimes more priuately by our selues; catechizing our youth, teaching the ignorant, reading the Scriptures, singing of Psalmes, examining our Children, and Seruants, how they profit by the publike Ministery, what Doctrines haue beene taught, and exhortations deliuered, encouraging the towardly, and rebuking the other.

Euery Maister of a Family (in this flourishing time of the Gospell) should be able to say with Ioshua, chapter 24. I and my House will serue the LORD. And euery Mistris and Dame should bee as Queene Hester, who answered Mordecai; I and my Maids will doe likewise. Herein haue we also the notable example of Dauid, as Psalme 101. And such little Churches were the houses of Philemon, of Priscilla, and Aquila, & of many others that might be remembred.

Iosh. 24. 15.

Ester 4. 16.

Psal. 101. 2, 3.

Rom. 16. 3, 5. 14, 15. *Phil.* 2.

And thus shall we giue our selues, and those that depend vpon vs, a passage, and entrance into Gods Kingdome. But alacke,

alack if we examine the matter, how far are the greateſt part of our houſes, from being (as it were) ſuch little Churches? Men and women in moſt of our Families, ſo unable to teach, and inſtruct their Children, and Servants, in the doctrine of ſalvation: that they have continuall need to be taught, and inſtructed themſelves. So farre from praying with, and for their Families, that very ſeldome they pray for themſelves. And then too, how coldly and carelеſſely, how without ſound knowledge, ſence, or conſideration, either of their owne wants, and neceſſities, or of Gods mercy, and favour in Chriſt Jeſus? It is too apparant. But I paſſe to a third uſe.

Vſe 3. As to the being of an houſe, there muſt not onely a foundation be laid, but the reſt of the building in order inſue: ſo to the being of a ſound and abſolute Chriſtian, there muſt not onely be a true knowledge and underſtanding of the firſt grounds, and principles of Religion, but a zealous, and religious profiting alſo, in the reſt of the Doctrines, which the Lord hath revealed in his Word. It being in very deed, an unſeemely thing, for ſuch as

as haue the preaching of the Gospell among them, to be alwayes sticking in the first grounds of Religion; yea, euen as monstrous, as it is to remaine alwayes a child, and not to grow from the degrées of infancy, hauing fit meanes, and nourishment orderly applyed. We haue heard the Principles of Religion, with other Doctrines of the Gospell, plainely, and familiarly taught: we haue had liberty, and opportunity, many dayes and yeeres together, to meditate vpon them, and to exercise our selues in them. Is it not then a very great shame, and an intolerable vnthankefulnesse, that wee should continue to bee herein but as little children, that know not the right hand from the left? If we should be asked any question touching our worldly affaires, we can (for the most part) giue a ready answere, and render a sound reason of that we say: but if we be asked any question, touching our estate before God, and how the case standeth with vs concerning Faith, repentance, peace of Conscience, and other like graces of Sanctification: wee will many of vs be found mute, and know not what to say; yea, and which is most of all lamentable

table to consider, nothing at all are we ashamed for the most part, to consider our ignorance, in this behalfe: This old Popish poison hath so infected mens hearts, that ignorance is the mother of deuotion; And that if they can say the Lords Prayer, &c. If they come to the Church, and goe vnder the names of Christians, and Protestants, it is sufficient. And more precisenesse then necessary, to labour for further perfection: wherein they wretchedly deceiue themselues.

But to help and remedy this (as much as is possible) remember alwayes (I beseech you, Brethren) and keepe this in minde, that the best Christians, and such as be indued with greatest graces, are very farre from being thus conceited of themselues. They, euen they (I say) seeing iust cause to complaine, and finde fault with their owne ignorance, and slacknesse in holy duties; and to bee more grieued with that which they want, for the inriching and furnishing of their soules; then ioyous in that which they haue attained. And that be on the other side, which thinketh of himselfe, either that he is already forward enough; or that a little more know-

knowledge, zeale, or holinesse will serue the turne: Such a man hath vndoubtedly no true zeale, no true holinesse, no sound knowledge or Religion at all. For it is but a seeming, & shew of Religion, where there is no care of increasing it. Many there are at this day (the Lord knoweth) of whom it may truely be said, that they are growne to be old and ancient men and women in yeeres; but yet remaine very children in knowledge and vnderstanding of heauenly matters: Neere vnto death, and so to the saluation of their soules, (as a man would thinke,) when their age is considered, but very farre from the same, doe they plainely shew themselues to be, when their Religion, and godlinesse, and the fruits of their loue to the Preachers, and professors of the Gospell, bee duely examined, and regarded. And which is most lamentable to consider, as none commonly are more ignorant, then the elder sort of men and women: so, none more careleſse of instruction, nor any more vnapt, or vnwilling to be taught.

I haue knowne many in this Congregation, euen from their childhood; and among the rest, some of them twenty yeares,

yeeres, ſome ten, ſome more, and ſome leſſe: In all which ſpace, as they cannot deny but that they haue had ſufficient time: So may I boldly, and with good conſcience (I praiſe God) affirme, that they haue had meanes in ſome good meaſure to be nourished in the way of ſalvation, and to be builded vp towards Gods Kingdome, in the ſanctifying graces of his bleſſed Spirit. But can it bee ſaid withall, that they haue receiued this nourishment, and are ſo builded vp? It were ſurely a bleſſed and comfortable thing, if this might truely be ſo verified, and affirmed: And that the contrary were not rather too apparant, to our worthy ſhame, and reproofe. Many of vs are growne in wealth, but not in Religion; growne in yeeres, but not in grace. Nothing at all nearer, but rather much further from ſalvation, then ſo long agoe, yea, I ſay, then ten, or twenty yeeres ſince. Stepping a foot forward (as it were) ſome Sabbath dayes when they liſt to come to ỹ Church, and to lend an eare to the hearing of Gods Word: but running much faſter from it, euen the greateſt part of thoſe very dates, beſides all the other dayes of the weekes

follow-

following: It being out of doubt, that one little sleepe, or sluggish fit, in the time of preaching, and Prayer; one vaine Oath, the cherishing of one corrupt affection, be it either to anger, malice, incontinency, oppression, &c. the exercise of the tongue in one vaine word, bee it in swearing, lying, mocking, slandering, and the like: Any one of these (I say) or any such like, set a man much further backe in the way of salvation, then all the labour and paines that a Minister of Christ can take in preaching, exhortation, and doctrine will be able to helpe him forward againe in many dayes. The way to Heauen is an ascent, and a going vpwards; but this is a declining and a going downewards. And easily (as wee know) may'a man goe much further downe a steepe hill in the space of one houre, then hee shall be able to recouer againe in many houres, though he sweat, and take neuer so much paines to doe it.

But now to make an end of this point. As the Papists are euidently discouered to haue hard hearts, and to bee deadly enemies to the saluation of Gods people, in denying them the Bread of Life, without

out which, there can be nothing but fearfull death. And as this which hath been ſpoken, bewrayeth the wretched, and miſerable condition of all the reſt: So, it teacheth vs, not onely to glorifie God, and to praiſe his Name, for vouchſafing vs the pure preaching, and free paſſage of his Word, with freedome to heare it, to learne it, and to make profeſſion of it: but alſo to pray, and beſeech him, for the gracious aſſiſtance of his bleſſed Spirit, together with the Miniſterie and preaching of it, that ſo wee may not enioy ſo great a grace in vaine, but take the opportunitie (whiles hee in mercy doth vouchſafe it) to bee builded vp from one degree of holineſſe to another, euen vntill we become perfect members of Ieſus Chriſt, and enioy eternall life.

Quest. 2. What is Christian Religion?

Answ. *Christian Religion consisteth in a true, & sincere acknowledging of that truth, which is according to godlinesse,* Tit. 1. 1. 2. Pet. 1. 3. 1. Tim. 6. 3.

EXPOSITION.

THis terme, or phrase of speech, Religion, is derived from a word which signifieth to forsake, or leave off, because thereby wee leave and forsake false gods, all errours, and earthly desires, and seeke after the True God, after truth, and heauenly things. It signifieth a friendship, a knitting, a vnity or league, with the true, and euerlasting God. And sometimes it is set forth also by the name of Marriage, or Wedlocke. For as they that are confederate, are vnited together, and made one by a League, or Couenant: so God and Man are knit together by Religion. And as by marriage, the Husband, and the Wife, are made one body: so by Religion we are knit into a spirituall body with God, and with the Sonne of God, as with our Bridegroome, and Head. Whereupon it followeth,

loweth, that whoſoeuer are not truely religious, they haue no fellowſhip at all with God; they are no members of Jeſus Chriſt; they are not ſealed to eternall life, but Truce-breakers, diſloyall, and infamous before the face of God. Secondly, when wee ſpeake of Chriſtian Religion, wee meane the Religion of Jeſus Chriſt. For the word Chriſtian, is deriued from Chriſt, of whom wee haue the name of Chriſtians, being vnſeparably knit vnto him, by true Faith, and being members of that body, whereof he is the Head.

But to paſſe from the meaning of the words, vnto the matter. Chriſtian Religion conſiſteth in a true, and ſincere acknowledging of that truth, &c. In theſe words where it is ſaid not ſimply, that Chriſtian Religion conſiſteth in the knowledge, but in the acknowledging, or confeſſion of the Truth: And not in a bare, or verball, but in ſuch a confeſſion, or acknowledging as is ſincere, and true: theſe two points are eſpecially offered to our conſideration. Firſt, what euery true Chriſtian muſt acknowledge, and make profeſſion of: and ſecondly, how and after what manner the ſame muſt be done.

As touching the first; Euery tongue ought to confesse to the glory of God, as the whole truth which he hath reuealed in his Word: so especially the faith, and hope, which we haue in Christ Iesus to eternall life: yea, euen the whole doctrine of that our faith and Religion, boldly, and publikely, as occasion is offered. In this sence doth the Apostle writing to the Hebrewes, chapter 3. call Christ Iesus the High Priest of our profession. And after, chapter 10. Let vs hold fast the profession of our Faith without wauering. And chap. 13. Let vs by him offer the sacrifice of praise alwayes to God, that is, the fruit of the lips which confesse his Name. Herein we haue the examples of the Apostles, Acts 4. and of Paul before Felix, chapter 24. Of Timothy, as is testified to his commendation, 1. Tim. 6. Yea, euen of our Lord Iesus Christ himselfe, who vnder *Pontius Pilate* witnessed a good confession. Now although all these, as a cloud of Witnesses may seeme sufficient to confirme vs in the truth of this point; yet being (as it is) a matter of great importance, and most necessary for our times, to be throughly considered, & urged to mens consciences: I will labour

Heb. 3. 1. *Heb.* 10. 23 *&* 13, 15. *Act.* 4. 8, 9. *&c.* *chap.* 5. 30. *Act.* 24. 14, 15. 1. *Tim.* 6. 12, 13.

labour to make it yet more apparant, by ſome ſpeciall reaſons.

Firſt, the confeſſion of our Faith, and hope in Chriſt Ieſus, hath a great promiſe of a rich reward, ioyned with it, and added vnto it; whereas the ſtarting backe from it, hath on the contrary a grieuous curſe. As both parts hereof are plaine, in the words of our Sauiour, Math. 10. Whoſoeuer ſhall confeſſe mee before men, him will I alſo confeſſe before my Father which is in Heauen; and whoſoeuer ſhall deny me before men, him will I alſo deny before my Father which is in Heauen. And to be denied of Chriſt, before his Father: what is it elſe, but to bee vtterly caſt out of his preſence, and from all partaking of his grace, and fauour. Reaſon 1. *Math.* 10. 32, 33.

Secondly, this confeſſion is a neceſſarie fruit, and conſequence of Faith. For where true Faith is in the heart, there will follow confeſſion with the mouth, as 2. Cor. 4. Becauſe (ſaith the Apoſtle) wee haue the ſame Spirit of Faith, according as it is written; I beleeued, and therefore haue I ſpoken: We alſo beleeue, and therefore ſpeake. Yee that is either afraid, or aſhamed to confeſſe Chriſt and his Goſpell Reaſon 2. 2. Cor. 4. 13.

with the mouth: such a one vndoubtedly, hath not the true Faith of Christ in his heart. If thou shalt confesse the Lord Iesus with thy mouth, (saith the Apostle, Rom. 10.) and beleeue in thy heart, that God raised him from the dead, thou shalt be saued.

Rom. 10. 9, 10. For with the heart, man beleeueth vnto righteousnesse; and with the mouth, man confesseth to saluation.

Reason 3. Againe, how acceptable a thing it is in the sight of God; what an excellent branch of true Christianity; how necessary for the sealing and assurance of our saluation, to adioyne a sincere confession of the mouth, with a faithfull beleeuing of the heart. It is further confirmed, Psal. 116.

Psal. 116. 10. I beleeued (saith the Prophet) and therefore did I speake; meaning in way of confession, to the glory and praise of GOD. Hereunto belong also the notable confessions of Nathaniel, Ioh. 1. Rabbi, thou art the Sonne of GOD, thou art that King of

Ioh. 1. 49. *Mat.* 16. 16 *Ioh.* 6 68, 69. Israel. Of Peter, Mathew 16. in the name of all the Disciples, Thou art the Christ, that Son of the liuing God. And Ioh. 6. Lord, to whom shall we go? Thou hast the words of

1. *Ioh.* 4. 15. eternall life. And we beleeue, & know, that thou art that Christ, that Sonne of the liuing God,

God, 1. Ioh. 4. And whosoeuer confesseth, that Iesus is the Son of God, in him dwelleth God, & he in God. Thus you see some reasons, wherfore euery true Christian must confesse, & acknowledge that truth, which is according to godlinesse: Yea, and how plentiful the Scripture is, in describing & setting forth the notable confessions of the Saints and seruants of God, after their Calling, and conuersion to the Faith of Christ. Whereby the truth of this point is cleerely confirmed, that herein we haue a notable argument, that wee are true Christians indeed, and doe vndoubtedly belong to eternall life: if we haue so profited by the preaching of the Gospell, as that together with the planting, and establishing of a true, & liuely faith in Christ Iesus, to the free, and particular forgiuenesse of our sinnes, to our iustification, and saluation: We finde our selues able in some acceptable measure, and zealous, and willing according to our measure, to make profession hereof, without wauering, and without being ashamed of the same. Whereas on the contrary, how great a fault, and how vntolerable an vnthankefulnesse it is, either not to know

how to make this confession, or to deny it, or to be ashamed of it: besides the expresse words of our Saviour himselfe, Math. 10. which I alledged before: This is further manifest, 2. Tim. 2. If we deny him, he will also deny vs.

2. Tim. 2. 12.

Now let vs consider what profitable vses may be made of this.

Vse 1. First, wee may see by that which hath been spoken, that wee are not left at our owne liberty, whether wee will make a solemne, and sound profession of the Gospell, and Religion of Christ, or no, no more then it is at our owne choice, whether wee will beleeue, or no; or whether wee will bee saued, or not. They that thinke the confession of the truth of the Gospell, and Religion of Jesus Christ, to be of no absolute necessitie, but a thing indifferent, whether it be done or no; such are no better then very Libertines, that would liue as they lust, and who indeede make no conscience of any Religion at all.

Vse 2. Secondly, we see that it is not inough for vs not to deny Christ, & the Gospell, but it is required of vs, that wee confesse him and his truth, euen before men.

Let vs know, that confession, and salvation,

nation, muſt goe together: If we wait for the one, we muſt expreſſe the other. If confeſſion goe before, we may build ſurely, and ground our ſelues ſtrongly vpon the promiſe of Chriſt, that the ſaluation of our ſoules ſhall follow after, and that no man ſhall bee able to take it from vs. This made the Apoſtle ſay, 2. Tim. 1. For this cauſe I ſuffer thoſe things, but I am not aſhamed, for I know whom I haue beleeued: and I am perſwaded he is able to keep that which I haue committed vnto him againſt that day. 2. Tim. 1. 12

Thirdly, it is required of vs, that we ſhew our ſelues ready, and abſolute, to giue a reckoning of our Faith, and hope; of our profeſſion, and Religion, whenſoeuer we ſhall be thereunto required. For it is greatly to the honour of God, when his ſeruants prepare themſelues to ſet forth his truth, and are not afraid of the threatnings of ſuch as are the enemies thereof. And this is that which the Apoſtle Peter teacheth, 1. Epiſt. 3. Sanctifie the Lord in your hearts, and bee ready alwayes to giue an anſwere to euery man that asketh you a reaſon of the hope that is in you, with meeknes, and reuerence. 1. Pet. 3. 15. Vſe 3.

Fourthly:

Vse 4. Fourthly: if it be a duty that lyeth vpon vs, to make profession of our Faith & Religion: It is then of necessitie that we labour to know the doctrine of Faith, and the truth of Religion. For profession of the Faith, presupposeth a knowledge of the faith. For how can we confesse that which wee know not? or manifest that to others, whereof wee are ignorant our selues?

Vse 5. And lastly: seeing it is a duty to open our mouthes for the confession of his Name, who hath called vs to the knowledge of his truth: it standeth vs vpon to pray for the Spirit of strength & courage, that wee may be able to stand in the time of danger. For it is not in all that know, and acknowledge the truth in their hearts, to auouch it, & to maintaine it, to confesse it, and to stand to it: but this is onely in such as haue receiued, the strengthening power, and grace of Christ. And therefore notably saith the Apostle of himselfe, Phil. 4. I am able to doe all things through the helpe of Christ who strengtheneth me. And so prayeth he for the Colossians, chapter 1. that they might bee strengthened through the glorious power of Christ.

Phil. 4. 13.

Col. 1. 11.

This

This may ſuffice to bee ſpoken in this place concerning confeſſion, or acknowledging of the truth. In the handling whereof I haue been the more large; not onely becauſe it is an excellent branch of true Chriſtianity, a notable argument of election, and a principall part of that obedience which the Lord requireth at our hands: but alſo in that, whereas at this day, it ſhould of euery one bee taken vp, and that with earneſtneſſe, and delight: It is of the greateſt part, either neglected, & euen reiected, as a matter of no weight, or as a thing too baſe for mens eſtate, and countenance in the world: or elſe contemned, ſcorned, and derided, as a matter moſt odious, fooliſh, and vaine. Such ignorant Atheiſts, and godleſſe perſons, there are too many at this day, (notwithſtanding the cleere light of the glorious Goſpell of Ieſus Chriſt ſhining amongſt vs,) that will not ſticke to condemne that with the reproachfull termes of new-fangleneſſe, preciſeneſſe, &c. and to make a by-word, & a ſcoffing terme of that, which the Lord ſo highly commendeth; yea, and earneſtly requireth (vnder the paine of condemnation) of euery one that belong-

eth vnto him. Deadly also to hate, disgrace, and despight those (to the vttermost they may) that professe Christ, and his Gospell; yea, euen in regard of their profession. For which (if they had any grace in their hearts) they would thinke the better of them, glorifie, and praise God for them, and settle themselues to ioyne together with them, in a sweet harmony, and sound consent. But as all such do hereby plainely discouer of what spirit they are: and that being (by their owne confession) no professors themselues of Christs Gospell; it is not the Spirit of Christ, but the spirit of Satan, that ruleth and raigneth in their hearts, and causeth them to vtter such blasphemy with their mouthes: So, must we learne hereby, not to bee discouraged, but to hold fast the profession of the glorious Gospel of Jesus Christ, without wauering: Patiently in regard thereof passing through honour, and dishonour, through euill report, and good report, not being dismayed, how odious and contemptible soeuer it bee in the world: and what trouble, afflictions, or persecutions, may come vpon vs, for well discharging our consciences in this behalfe.

behalfe: ſaying euery one with the Apoſtle, Rom. 1. I am not aſhamed of the Goſpell of Chriſt: it is the power of God to ſaluation. And with the Prophet Dauid, Pſalme 119. I will teſtifie of thy Statutes, euen before Kings, and will not be aſhamed. Rom. 1. 16. Pſa. 119. 46

The ſecond Branch.

Hauing ſpoken at large, of the acknowledging, or confeſſion of the truth: Now, as touching the ſecond part of this definition, and to make it alſo as plaine, that Chriſtian Religion conſiſteth not in a verball, but in a true, and ſincere confeſſion, or acknowledging of the truth: That is is not inough to profeſſe Chriſt, and his Goſpell, and to be ſound, and reſolute in the matter: but that the manner alſo muſt be duely reſpected, that it bee ſincere, vpright, vnfained, and free from all hypocriſie, and diſſimulation: Let vs obſerue, and know, that ſuch profeſſors only haue euermore been accepted, and approued of God. There haue alwayes beene two ſorts of ſuch, as haue made profeſſion of the truth: the profeſſion of the one ſort, conſiſting onely in words, and outward ſhewes: but the profeſſion of the other, not onely outward, but proceeding from a

faith-

faithfull, and sincere affection. Of both these sorts, had our Lord Jesus Christ experience, Iohn 6. Some of the Iewes followed him from place to place, with honest, and good hearts, vnfainedly desiring to be taught, and instructed by him in the way of saluation; not murmuring when they heard any thing deliuered which they vnderstood not; nor taking any occasion to be so offended, as to forsake, and giue him ouer: but they constantly cleaued vnto him, and continued with him, as with the Sonne of God, and the onely Lord of life, and saluation.

But another sort, and as it is very probable, the greater part followed him, with more regard of their bellies, then of their soules, hoping, that hee would haue alwayes fed them to the full, and plentifully furnished them with all manner of earthly good things, without any care, or paines on their behalfe. But when they saw their expectation deceiued, & heard Christ reproue such carnall affections, and exhort them to labour, not for the meat which perisheth, but for the meat which endureth to eternall life: then they began to murmure and grudge, and to bee so highly offended

Iob. 6. 26, 27, &c.

kended at him, and with his doctrine, as in great diſpleaſure, and deſpight, vtterly to forſake, and giue him ouer. In Gen. 4. it is plainely recorded, that when there were but foure perſons, which worſhipped the True God, externally witneſſing their Religion, in offering the firſt fruits of the Sheepe, and of the ground: yet one of them, namely Cain, was a very hypocrite: his profeſſion of Religion, and worſhip, was onely outward, and therefore reiected of the Lord: but Abel his ſacrifice and ſeruice, was not onely outward, but proceeding from a faithfull, and ſincere heart. According as Heb. 11. the Holy Ghoſt thus teſtifieth to his notable commendation: By faith *Abel* offred vnto God, a greater ſacrifice then *Cain*, by the which faith he obtained witnes that he was righteous. In the Families of Abraham, and Iſaac; Iſaac and Iſmael; Iacob and Eſau receiued circumciſion alike, which was then the externall ſigne of their profeſſion; by reaſon whereof, they were all accounted the worſhippers, and ſeruants of God: but yet onely Iſaac and Iacob were true worſhippers, and faithfull ſeruants, as Heb. 11. & 12. In Pſalme 50. the Lord him-

Gen.4.4.

Heb.11.4.

Heb.11.18. cha.12.16.

himselfe expostulateth the matter, & with great authoritie reasoneth with such, whose religion is only in words, and outward shewes, saying, What hast thou to doe, to declare mine Ordinance, that thou shouldest take my Covenant in thy mouth, seeing thou hatest to be reformed, and hast cast my words behinde thee? But vnto the other, he speaketh thus, Hee that offereth praise, shall glorifie mee: and to him that disposeth his way aright, will I shew the saluation of God.

Psa. 50.16, 17.23.

For the further description also of both these sorts of professors, belong the Parables which Christ vseth in the Gospell, of the Field, Floore, & of the Net: as Mat. 13. &c. For as in a Field that is sowne, there comes vp not onely good Corne, but Thistles, and other weeds: and in a threshing Floore there is not only pure wheat, but also chaffe: and as in a Net, that is cast into the water, there comes vp not onely good things, but also bad: So in the visible Church, among such as professe the Gospell, there are not onely such as are sincere, & faithful, but hypocrites also, and faithlesse worshippers, and seruers of God: Not onely such as with good consciences,

Mat. 13.24 &c.

sciences, pure hearts, and faith vnfained, doe serue and obey the Lord: but such also, as are euen Reprobate to euery good worke, and whose end is to bee cast eternally from the presence of God, and to be burnt as chaffe in the fearefull furnace of his indignation and wrath.

Thus it being manifest, that there haue alwayes beene these two sorts of professors: Now let vs more particularly examine their seuerall properties; and how herein they differ one from another.

The first sort doe professe Christ, and his Gospell, but not in truth and sincerity: They haue onely a shew of true Religion and godlinesse, being void of al faithfull obedience towards God. But the Religion of the other sort is in all goodnesse, righteousnesse, and truth, they still endeuouring to practise, and performe in the whole course of their conuersation, whatsoeuer they know and professe, according to the will and Word of God. They content not themselues in saying, Lord, Lord: we are Christians; wee are Protestants; and we professe the Gospel; but they haue a care, and conscience to amend their liues, and to bee reformed in that

which is amisse: Whose knowledge is not fruitlesse, nor their faith dead, but they are zealously inflamed to walke according to their knowledge, and to approue their faith to be liuely, with the liuely fruits of holinesse, and righteousnesse. As the Hypocrites greatest care is to be well esteemed of among men: So, the true Christian, how he may be well approued of in the sight of God. As the one sort worke their saluation securely, coldly, and carelessely: So, the other in feare and trembling, as they are taught by the Apostle, Phil. 2. striuing against the corrupt lusts, and motions of their hearts; and with the Apostle, chapter 3. forgetting that which is behind, and endeauouring themselues vnto that which is before, yea, following hard towards for the prize of the high Calling of God in Iesus Christ. Againe, as the Hypocrite hath no settled resolution, in life and death to obey the truth, and will of God; but is mutable, wauering, and inconstant in all his wayes: the other cleane contrariwise, with full purpose of heart, according to the exhortation of Paul, and Barnabas, Acts 11. doe cleaue vnto the Lord. The Hypocrite will oftentimes abstaine

Phil. 2. 12. *& cha.* 3. 13, 14.

Act. 11. 23.

abſtaine from the groſeſt ſinnes, & ſpeake againſt ſuch as are defiled with them: but they neuer are ſo touched with the ſight and feeling of their own ſinnes, as to cry out with the Apoſtle, Rom. 7. O wretched man that I am, who ſhall deliuer mee from this body of death? They will not ſticke ſometimes to doe that which is neceſſary, and commendable; but they neuer do any thing with ſuch affections as Gods Children doe, who are allured with the mercy of God, and loue of Chriſt: as Pſal. 130. But mercy is with thee, that thou maiſt be feared. And as the Apoſtle ſaith of himſelfe, and of all the reſt of the faithfull, 2. Cor. 9. The loue of Chriſt conſtraineth vs, &c. Many more particulars might bee remembred to manifeſt this difference betwixt the true-hearted Chriſtian, and the carnall Goſpeller, or counterfet Profeſſor. But by this we may cleerely ſee, and diſcerne, that it is no ſufficient argument to proue any man to bee a good Chriſtian, and in the ſtate of grace, and ſaluation, becauſe he comes to the Church, heares the Word, receiues the Sacrament, and will ſay that he is no Papiſt, &c. For all this, and much more, did the Iewes in time

Rom. 7. 24.

Pſal. 130. 4.

2. *Cor.* 9. 14.

Rom.2.28. past, and yet, as the Apostle teacheth, Rom. 2. were but Iewes outward: And so, all this, and much more may wee doe at this day, and yet be but Christians outward: we may come to the Church, heare the Word, receiue the Sacraments, professe the Religion established, and yet bee but Hypocrites. And the Reasons are:

Reason 1 First, because the promises of Gods grace, and mercy in Christ, are not tyed to such outward circumstances, and obseruations, but belong onely to such as are elected, and humbled by Gods Spirit, to walke in the obedience of his good will.

Reason 2 And secondly, because God abhorreth all halting in his seruice, and will not accept the hart by halues, nor be serued by piecemeale, as Saul did, 1. Sam. 15. but hee will

1. Sam. 15. 15, &c. haue the whole heart to bee giuen vnto him, as that which hee especially respecteth, and aimeth at. And therefore Pro. 23.

Pro. 23. 26. My sonne, giue mee thy heart, and let thy eyes delight in my wayes.

Vse 1. And now to make some vse of this. First we see by that which hath been spoken that to approue our selues good Christians, wee must not content our selues with outward circumstances in Religion:

but

but hauing a reuerend feare of the Lords Maiestie imprinted in our hearts, and inwardly in our soules, respecting his blessed will, and faithfully remembring his immeasurable loue, and tender kindnesse towards vs in Christ Iesus: Wee must performe all outward circumstances, in comming to the Church, in hearing the Word, &c. as fruits of our true, and inward zeale to Gods glory, and as testimonies of our obedience, and thankefulnesse to his Maiestie, in regard of his manifold mercies towards vs, and then shall we be accepted in them, and in euery of them. Whereas, if the heart and minde bee not sincere and sound, and do not directly aime at Gods glory, and at the obedience of his commandements, though we be neuer so forward in all outward respects: yet shall we in no measure be accepted, but vtterly reiected of him. He will say vnto vs, as he said vnto the Iewes, Esay 1. Who required this at your hands, to tread in my Courts? For as the Apostle saith of Circumcision, so it is true of Christiã Religion, that it is especially within, in the heart and in the Spirit: the glory, and praise thereof being not of men, but of God, Rom. 2. Esay 1.12. Rom. 2. 29.

They that content themselues with a bare profession of Religion, hauing no care, nor conscience withall, to glorifie God, and to seale the assurance of their owne saluation in the sound fruits, and effects of it: All such are vtterly vnworthy the name, and Title of Christians; the Doctrine of the Gospell cannot be said to haue taken root in their hearts: the fruits which proceed from them, are not ỳ fruits thereof, planted in their hearts by Gods Spirit: but the fruits and effects of their infidelity and hardnes of heart, ingrafted in them by the spirit of Satan, as a sure Seale of their iust condemnation. According as of this difference, speaketh our *Math.7.21.* Lord Iesus Christ himselfe, Math. 7. Not euery one that saith vnto me, Lord, Lord, shall enter into the Kingdome of Heauen: but he that doth the wil of my Father, which is in Heauen. And, Not the hearers of the *Rom.2.13.* Law (saith Saint Paul, Rom. 2.) are iust before God, but the doers of the Law shall *Iam.1.22.* be iustified. And therefore, Iam. 1. Bee ye doers of the Word, and not hearers onely, deceiuing your owne selues. Hereunto also appertain the words of our Lord Iesus *Luke 6.46.* Christ vnto his Disciple, Luke 6. Why call

call ye me Lord, Lord, and doe not the things which I ſay? Plainely thereby teaching, that ſuch as profeſſe themſelues to be the ſeruants of Chriſt, muſt haue an holy deſire and endeuour, to walke in the obedience of his Commandements; or elſe wil he vtterly diſclaime, and diſallow all their profeſſion, and protestations of religion, and doing him ſeruice, as but meere hypocriſie, and words of lyes. And truſt not in lying words (ſaith the Lord, Ier. 7.) ſaying, The Temple of the Lord, The Temple of the Lord; this is the Temple of the Lord.* *Ier 7.4.

Seeing the heart in truth and ſincerity muſt bee ioyned with the mouth, in word, and profeſſion: it highly ſtandeth vs vpon to pray vnto God, for a right reformation of our hearts. For, euen as the water that floweth out of a corrupt fountaine, muſt of neceſſitie be vnſauoury, and vnwholſome: ſo as long as the heart and minde, from whence all the actions of mans life proceede, doth remaine corrupt, and vnſound, it is vtterly impoſſible to performe any thing that is holy and pure before the Lord. Rightly therefore doth the Apoſtle, Ro. 12. exhort the faith- Vſe 2.

full, that to the end they may offer their
Ro. 12. 1, 2. bodies a liuing sacrifice, holy, and acceptable vnto God, they should beginne at the change of their minde: Be ye changed (saith he) by the renuing of your minde. For as when a man intendeth to haue a fruitfull increase, either of Corne, or of any other commodity: hee will first apply himselfe, to cleere, and roote out of his Land, all euill Weeds, Brambles, and Briers, that may hinder the growth of it: so, to the end wee may beare fruit vnto God, in such an holy, and religious conuersation, both concerning his Maiestie, and concerning one another, as his name may be effectually glorified in these our mortall bodies: We must first be cleansed of all corrupt and naughty affections, inclinations, and lusts, which are as so many brambles, and hurtfull weeds in our hearts, and minds; and which, vnlesse they be plucked vp by the rootes, will so hinder, and choke all the motions of Gods grace, & so allure vs to the vanities of this world, that we shal neuer be able to perform any holy obedience vnto ỹ Lord.
Math. 6, 23. This doth our Lord Iesus Christ confirme, Math. 6. If the light that is in thee,

bee

bee darkneſſe, how great is that darkneſſe? The heart, the minde, and vnderſtanding of man, ought to be light, and ſhining, euen as at the firſt it was ſo created; but by originall ſinne, it is become the ſeat, cauſe, and fountaine of all darknes, & of all manner of ſins that are continually committed againſt both God, and Man. And now, if the heart, and minde, which as a light and bright burning Candle, ſhould direct, and gouerne all our actions, and enterprizes: if that be darkneſſe: if that bee corrupt, defiled, and diſordered: how great (as Chriſt ſaith) is that darkneſſe? No maruell is it then, though men doe moſt licentiouſly wallow in all kinde of vngodlineſſe and ſenſualitie. For this cauſe moſt notably, Epheſ. 4. doth the Apoſtle exhort the faithfull, to caſt off, concerning the conuerſation in time paſt, the old man: and put on the new man, which after God is created in righteouſneſſe, and true holineſſe. Whereby hee plainely ſheweth, that it is of neceſſitie, that wee haue the affections, and diſpoſitions of our hearts and mindes cleane altered, and tranſformed; to will, to deſire, and doe that which is good and holy in the ſight

Epheſ. 4. 18, 22. &c.

sight of God; or else it is vtterly vnpossible, to haue any comfortable assurance that we belong to eternall life. But now, this so great a change and alteration in the heart and minde, is no worke of nature: For the naturall man perceiueth not the things that are of Gods Spirit: but it is a speciall worke of Gods grace, and therefore by faithfull and feruent prayer, to bee sought at his hands. For vnlesse hee change our hearts, wash the filthinesse of our soules, renue our minds, regenerate our affections, sanctifie vs vnto holinesse, and of carnall men, make vs spiritually minded; we shall alwayes remaine corrupt, prophane, vncleane, and abominable: And no vncleane, or abominable thing, shall enter into the Kingdome of God; as it is expressely pronounced, Reu. 21.

1. Cor. 2. 14.

Reu. 21. 27.

Quest.

Que. 3. What doth that truth teach vs?

Anſw. *what wee are to know, and beleeue concerning God; and what to know, and beleeue, concerning our ſelues,* Ier. 9. 23, 24. Io. 17. 3. Col. 2. 13, 14, 15.

Although very high, and exquiſite is the true knowledge, & very many the points and principall branches of our Chriſtian Religion, wherein, euery one that looketh to be ſaued by the Death of Chriſt, ought ſoundly to bee grounded, and eſtabliſhed: yet may they all be comprehended, and knit vp in theſe two: to know God, and to know our ſelues. Inſomuch, that if we know God truely, and as he ought to be knowne: and on the other ſide, know our ſelues, as wee ought to know our ſelues: then haue we attained to an excellent meaſure of true Chriſtian knowledge: whereas contrariwiſe, if wee be without this knowledge of God, and of our ſelues, what ſhew ſoeuer we make in the world, and what opinion ſoeuer we haue of our ſelues: yet

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can wee haue no true peace of conscience, nor sound ioy in the holy Ghost: wee can haue no assurance that wee are right Christians, but euen strangers from the Couenant of Grace, who haue no inheritance among the Saints. But if any, at the hearing of this, be ready to imagine that this is an easie knowledge, and may soone be attained: let not such deceiue themselues, but seriously consider, and vnderstand, that whereas our Christian Religion is said to consist in the true knowledge of God, and of our selues: the meaning is not, that it is sufficient for a Christian man to know, that there is a God; but (as the Prophet Ieremy saith, he must know, and vnderstand, that the Lord is God: that hee sheweth mercy; and how, for what cause, and to whom hee sheweth mercy: that hee worketh righteousnesse, and executeth iudgement: and how, and for what cause, he doth these things in the earth. We must know him to be our onely True God and Iesus Christ whom hee hath sent, to be our alone Sauiour, and Redeemer. Again, concerning our selues, it is not inough to know, that wee are creatures created by God, but wee must know,

know, how, by what meanes, and to what end we were created, in what eſtate wee remaine, and in what eſtate we ſhall continue, in reſpect of ſalnation, before God. It is not then ſo eaſie a matter to haue this knowledge in ſubſtance and truth, as many are apt to thinke, the whole ſumme of true wiſedome, and godlineſſe, being comprehended in it. We that are the Miniſters, and preachers of the Goſpell, apply all our ſtudy about this knowledge, and yet are neuer able to attaine the height, and fulneſſe of it. When we haue done all we can, yet wee ſtill know but in part, and propheſie but in part: And therfore how farre the common and generall multitude, which little, or neuer ſtudy vpon the matter, and little profit by that which is tanght them: how farre (I ſay) they muſt of neceſſity be, from a full, and ſufficient meaſure of vnderſtanding herein, euery mans conſcience cannot but aſſure him. When wee thinke vpon God, we ſee, that infinite are the things, which may ſooner be ſought, and inquired, concerning the knowledge of him, then either found out, or plainely expounded. For which cauſe, we muſt neuer ſpeake, nor thinke 1. Cor. 13. 9.

thinke of him, without great reuerence, and Religion. And to the end we may doe so, wee must alwayes consider on the one side, how great, and vnsearchable his Maiesty is; and what worship, feare, and seruice is due vnto him. And on the other side, how vile, and abiect our owne estate and condition is; how weake, or rather how corrupt, and peruerse iudgement we are, especially in those things that do concerne diuine and spirituall vnderstanding. For this is the right way to true Christian wisedome, and knowledge. And these two parts of it are so linked and knit together with a mutuall knot, that which of them goeth before, or ingendreth the other, it is a hard matter to discusse.

Reason 1. For whosoeuer knoweth not God, he cannot possibly know himselfe; And whosoeuer knoweth not himselfe, hee cannot possibly know God. And such a one, as is ignorant both of the knowledge of God, and of himselfe, he is ignorant of all happinesse, that may any way concerne himselfe; his estate is most miserable, what shew so euer to the contrary, he may carry in the world, to bleare the eyes of men.

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Againe, as euery one is by the knowledge of himselfe, and his owne misery, not onely pricked forward to seeke God, but led, as it were, by the hand, to finde him out: so is it also certaine, that a man neuer commeth to the knowledge of himselfe, vnlesse hee hath first beheld the face of God, and from the beholding thereof, doe descend to the consideration of himselfe. For such is the pride, that is naturally planted in vs, that wee alwayes thinke our selues to bee righteous, wise, and holy inough, vntill such time, as wee be manifestly conuinced of our owne vnrighteousnesse, filthinesse, and vncleannesse: the which is done, not by looking vpon our selues onely; but vpon the purity also, and holinesse that is in God, which is the rule, whereby this iudgement is to be tryed. For in as much as we are naturally inclined to hypocrisie, a certaine vaine resemblance of righteousnes doth sufficiently content vs, in stead of true righteousnes indeed. So long as we loke no further then the earth, we wonderfully please, and sweetly flatter our selues, in our owne wisedome, power, & strength; but if wee once begin to raise vp our Reason 2.

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thoughts to God, and to consider what a one he is, and how exact is the perfection of his righteousnes, wisedome, & power, after the rule whereof we ought to be framed: then, that which before did please vs in our selues with a false pretence of righteousnes, shall become loathsome vnto vs, as very hainous wickednesse: that which did marueilously deceiue vs vnder the colour of wisedome, shall then stinke before vs as extreme folly: that which did beare the face of strength, shall be proued to be most miserable weakenesse: So slenderly doth that which is good in our eyes, answere in proportion, the excellent pureneſſe that is in God.

Much more might be added to amplifie this: but we shal haue occasion to consider further of it, in the next point. In the meane season, you may see by this already deliuered, how rightly the summe of Christian Religion, is said to consist in the knowledge of God, and of our selues.

For as the true knowledge of God doth rightly bring sauing health; and as the same aboundantly sufficeth to sanctification, and saluation to all faithfull Christians: And againe, as without this know-

knowledge, all other knowledge is nothing worth. It being euen eternall life, as Christ himselfe affirmeth, thus to know God: euen so ỹ knowledge of our selues, and of our owne miseries, is necessarie to the obtaining of inestimable comfort and consolation. And as to bee ignorant of God, is a damnable ignorance: so also not to know our owne wretchednesse, is a blindnesse most miserable.

Vse. Let vs therefore bee zealous in prayer continually vnto God, that through his grace, wee may attaine to the true knowledge of both these points: And let vs willingly suffer our selues to be instructed in them, by the diligent hearing of the Word of God preached, by reading the Scriptures, with such godly and learned Expositions, as are made thereof: as also by often conference with the Minister, and such others as may be able to informe and helpe vs. For if wee know not our owne misery, and the greatnesse thereof, wee cannot know the greatnesse of Gods mercy, neither can we desire him to deliuer vs from the greatnesse of our sinnes. And if we doe not desire deliuerance from our wretchednesse, it is not possible that

we should obtaine it, because God hath promised it, onely to them that seeke it:
Math.7.7. As Mat. 7. Aske, and it shall be giuen you; Seeke, and ye shall finde; Knocke, and it shall be opened vnto you. Also before chap.
Chap.5.6. 5. Blessed are they, that hunger and thirst after righteousnes; for they shall bee satisfied. And againe, chapter 11. Come vnto
Chap.11.28. mee, all ye that are weary, and laden, and I will ease you.

Quest. 4. What is God?

Answ. *God is a Spirit, which is most simple, most holy, eternall, infinite, of inestimable glory, maiestie, and power, all-sufficient, onely wise, onely good, most iust, most mercifull, and therefore one.*

EXPOSITION.

BEfore I enter into the particular branches of the description: Seeing that not onely the naturall
1.Cor.2.14. man, (as the Apostle teacheth, 1. Cor. 2.) but euen hee also that is most spirituall, and hath attained to a most exquisite measure of perfection, neither hath, nor can com-

compzehend thoſe things with a cleere and abſolute knowledge, that do concerne the diuine Maiеſty, which is ſo cloathed with ſuch an incompzehenſible bzightnes, and glozy, as cannot be expzeſſed with all mans wiſedome. And yet, notwithſtanding, ſuch is our eſtate and condition, who are mozrtall men liuing in this wozld, that wee can bee ignozant of nothing, with greater danger: fozaſmuch as to this end we were created, and are called to heauenly-grace; that we ſhould know, acknowledge, wozſhip, feare, ſerue, and glozifie him. Foz this cauſe, not grounding any opinion vpon mens determinations, oz weake definitions, (leſt wee wozſhip the inuentions of our own hearts, and follow the tapes of foolish bzaines:) but that we may ſpeake rightly, iudge truely, and to the honour of his high and heauenly Maieſty: Let this alwaies ſtand with vs foz a perpetuall rule, that God cannot bee rightly knowne, but by his Wozd; and that if wee curiouſly ſearch, and inquire further of him then the Scriptures doe teach, we are wozthy to be blinded, and puniſhed foz ouer-great pzeſumptiō. We may reade, Exod. 19. how that before that Exod. 19. 9. 12.

singular and notable communication wherein the Lord God in the Mount of Sinai talked with Moses, in the hearing of the people of Israel; hee said vnto him: Thou shalt set marks vnto the people round about the Mount, saying, Take heed to your selues, that ye goe not vp to the Mountaine, nor touch the border of it: whosoeuer toucheth the Mount, shall surely dye, &c. See, wee see, that it was present death to passe the bounds, and limits which were prescribed.

It is euident also in the Scriptures, that the most entire, and dearest friends of God stood amazed, and trembling, as often as God in any outward shew, of his owne accord, did offer himselfe vnto their sight. Examples of such dismaying wee haue, Iudges 13. and Esay 6. and in diuers other places, as wee shall see further hereafter. In some of which, this was a common saying, Wee shall dye, because the Lord hath appeared vnto vs. And therfore the History of Iob, to throw men downe, with the knowledge of their own folly, weakenesse, and vncleannesse, bringeth alwayes the principall proofe to conuince them, from the description of Gods wise-

Iudges 13. 22.
Esay 6.5.

wisedome, strength, and pureneſſe. And that not without cauſe: For we ſee, Gen. 18. how Abraham, the neerer that he came to behold the glory of God, the better did hee acknowledge himſelfe to be duſt and aſhes. We may ſee alſo, 1. Kings 19. how Elias could not abide his comming vnto him with vncouered face: and which we alſo reade of Moſes, Exod. 3. So terrible is the beholding of his Maieſtie. And this is that which the Prophet Eſay ſpeaketh of, chapter 24. The Sunne ſhall bluſh, and the Moone ſhall bee abaſhed, when the Lord of Hoſts ſhall raigne: that is to ſay, when hee diſplayeth his brightneſſe, and bringeth it to our ſight, in compariſon thereof, the moſt brightest thing of all ſhall be darkened. Gen. 18. 27. 1. Reg. 19. 13. Exod. 3. 6. Eſay 24. 23.

Many more examples and teſtimonies might be alledged: but this muſt alwaies ſtand firme, and certaine, that concerning God, thoſe things that are of him, and in him; neither is the minde of man able to conceiue what they be; how great they be, nor of what faſhion they are, neither can the eloquence of any mans mouth vtter words anſwerable to ſo great a Maieſty.

For if it could be conceiued in the mind, Reaſon 1.

or uttered with the tongue, then would it be found lesse then the speech, and minde of man, wherein it is comprehended. Though we say all of him whatsoeuer we can, yet shall wee still rather name something of his, then himselfe. For as at the seeing of the brightnesse of the Sunne, the sight of our eyes doth so dazell, and wax dimme, that we cannot behold it cleerely: euen so is it with the sight of our mindes, in all our thoughts concerning God. Look how much wee endeuour our selues to comprehend the things of God: by so much are wee blinded in the light of our cogitations.

Reason 2. For what (I say againe) can fully or sufficiently be thought or spoken of him, that is aboue all loftinesse, higher then all height; deeper then all depth; lighter then all light; cleerer then all cleerenes; stronger then all strength; mightier then all might; wiser then all wisedome; and more better, iuster, and gentler, then all goodnesse, iustice, and gentlenesse? All kinde of vertues must needs be lesse then hee, that is the Father, and Fountain of them all. So that God may truely be said to be such a certaine Being, as vnto which nothing

thing may be compared. Notwithſtanding, forasmuch as the Scripture, which is the Word of God, (applying it ſelfe to our weakeneſſe, and imperfections) doth miniſter vnto vs meanes, by termes, and phraſes of ſpeech, to bring vs to ſome ſuch knowledge of God, as may ſuffice vs whiles we liue in this world: The Lord hauing therein ſo reuealed himſelfe, that we may know, how truely to feare, worſhip, and ſerue him, according to his will, and vtterly withall, to expell and baniſh farre from vs, all idle, vaine, and fooliſh fancies, and cogitations of God, which are very ready to enter into the heads and hearts of naturall men. Wee will therefore, (as with feare and trembling, in regard of his high and excellent Maieſty: ſo with boldnes, and confidence, through his aſſiſtance, and in regard of this warrant and reuelation:) proceed now to the particular branches of that deſcription, which I haue propounded: The Scripture affording ſufficient teſtimony for the proofe of euery of them, as I haue partly ſhewed before, and as ſhall more fully appeare (God willing) in that which followeth.

God is a Spirit, *Ioh.* 4.24. 2. *Cor.* 3.17.

Exposition. The word Spirit, is many wayes taken in the Scripture: but by this description, is the Lord God distinguished from all other Spirits. And the meaning of the word is, not onely that God is invisible, according as it is said, Ioh. 1. No man *Ioh.* 1.18. 1. *Tim.* 6.16 hath seene God at any time: And 1. Tim. 6. that hee onely hath immortalitie, and dwelleth in the light that none can attaine vnto, whom neuer man saw, neither can see; but also that by his nature, and substance, he is without a body; not like either man, or any other creature, in any shape, qualitie, or naturall proportion: And therefore said our Saviour, Luke 24. Handle me, and *Luke* 24.39 see: for a Spirit hath not flesh and bones, as ye see me haue. Whereupon follow these two notes: First, that he is to be worshipped in Spirit and Truth; as our Lord Jesus *Ioh.* 4.24. Christ himselfe teacheth, Iohn 4. God is a Spirit, and they that worship him, must worship him in Spirit and Truth. Euery thing affecteth that which is according to its naturall inclination, and loatheth, and disliketh whatsoeuer is repugnant to the same. That which is earthly, delighteth in things

things earthly, and not in heauenly; and that which is heauenly, delighteth in things heauenly, and not in earthly. So, if the Lord God did conſiſt of a bodily, and corporall ſubſtance, then would he be delighted with outward, and bodily worſhip and ſeruice: but ſeeing hee is not bodily, but altogether ſpirituall, therefore neither doth he expect, neither can he poſſibly be pleaſed with externall ſhewes, the ſame being ſo contrary to his nature.

The ſecond note is, that hee cannot be repreſented, or expreſſed, by any image or ſimilitude whatſoeuer. For ſeeing hee is of ſuch a glorious, and incomprehenſible Maieſtie, as cannot be ſufficiently deſcribed by any eloquent tongue of man or Angell, how ſhall any thing made of gold, and ſiluer, of wood or ſtone, poſſibly doe it, hauing neither life nor moouing, nor any other thing reſembling the true, eternall, and euerliuing God? To whom will you liken God (ſaith the Prophet Eſay, ch. 40.) and what ſimilitude will ye ſet vp to him? *Eſay 40. 18.*

And Deut 4. Take therefore good heede to your ſelues, for ye ſaw no image, in the day that the Lord ſpake vnto you in Horeb, out of the middes of the fire, that you corrupt *Deut. 4. 15, 16, &c.*

not

not your selues to make you a grauen image, or representation of any figure, whether it be male or female, &c. Wee may see also in diuers other places, how the Lord setteth his boyce against all counterfait shapes of him, denouncing them guilty of forsaking GOD, and of direct fighting against his glory, who couet to haue any visible forme of him: For that his Maiestie is defiled, when hee being without a body, is likened to a bodily matter; being inuisible, to a visible image; being a Spirit, to a thing without life; and being incomprehensible, to a lumpe of wood or stone, or any other such like thing: as Esay 42.44, &c.

Esay 42. 8. *Esay* 44. 9, 10, 11. *&c.*

Which is most simple. *Exod.* 3. 14. *Ia.* 1. 17.

Exposition. By this word, and terme of speech, the eternall Essence of God is distinguished from all things that are, whether in heauen, or in earth: As if we should say, that God is such an eternall Essence, and Being, as is without all comparison, without all composition, immutable, true, in all things like himselfe; I Am that I Am, said he to Moses, Exod. 3. Also thou shalt

Exod. 3. 14.

ſhalt ſay to the children of Iſrael, I Am hath ſent mee vnto you. **Hee is that Being, to whom nothing is lacking, which in all things, and vnto all things, is ſufficient to himſelfe, who needeth no mans ayde, yea, who alone hath all things that doe belong to the perfect felicity both of this life, and of the life to come, and which only, and alone can fill, and ſuffice all his people, and all his creatures.**

Moſt holy, 1. *Sam.* 2. 2. *Leuit.* 19. 2. *Reuel.* 15. 4.

He is rightly ſaid to be moſt holy, not *Expoſi-*
onely becauſe naturally, and ſubſtanti- *tion.*
ally he is ſo, and vnto whoſe Holineſſe no Angels or Saints may bee compared in any meaſure at all, a God ſo holy, and pure, that he cannot abide the leaſt ſparke of iniquity, neither can any vncleannеſſe or vnrighteouſneſſe haue place with him, as Pſal. 5. Thou art not a God that loueth wickedneſſe, neither ſhall euill dwell with thee: the vniuſt ſhall not ſtand in thy ſight, thou hateſt all them that worke iniquity: And 1. Sam. 2. There is none holy as the Lord: but alſo, becauſe he is the fountain of all holineſſe, ſanctifying, purging, and *Pſal.* 5. 4, 5.

conſecra-

consecrating vs to himselfe, by his holy Spirit, and separating vs from all vncleanenesse, that wee might serue him in holinesse and righteousnesse, all the dayes of our life.

Eternall. *Psal.* 90. 1, 2. *Rom.* 16. 26.

Exposition. That is to say, of such a Being, as is without beginning, and without ending, *Psal.* 90. 2, 4 as Psalm. 90. Before the mountaines were made, and before thou haddest formed the earth, and the world: euen from euerlasting to euerlasting thou art our God. And a little after, A thousand yeeres in thy sight, are as yesterday when it is past, and as a watch in the night. Also Psal. 102. where he saith, *Psal.* 102. 12, 26, 27. that the heauens, and the earth shall perish, but the Lord God shall endure, they all shall waxe old as a garment, and as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy yeeres shall not faile. And before, But thou, O Lord, doest remaine for euer, and thy remembrance, from generation to generation. Hee is the same, that alwayes hee hath béene, not weakened by age, nor made feeble by length of yeeres, but is at this present, and shall be for euer, of the same glory,

glory, and maieſtie, power, and ſufficiencie, for the effecting of whatſoeuer pleaſeth him, as he was at the firſt. As again, Eſay 41. I the Lord am the firſt, and with the laſt I am the ſame. And Chap. 44. I am the firſt, and the laſt, and without mee there is no God. To this effect alſo Dan. 6. and in many other places that might bee remembred. Let the dayes be neuer ſo many, that we can call to an account, and let vs multiply yeeres into the longeſt continuance, that in our thoughts wee may poſſibly comprehend, ſo as thouſand thouſands be before vs, and ten thouſand thouſands in our minde, yet is all this nothing in compariſon of God, with whom, as the Apoſtle Peter ſaith, 2. Epiſt. One day is as a thouſand yeeres, and a thouſand yeeres, as one day. And now, as the Lord as touching his Eſſence, and Being, is after this manner, eternall, and euerlaſting, and ſo as neither by dayes, nor times, he is to be meaſured, and comprehended: ſo is the very ſame conſideration to be had, of all the Eſſentiall qualities, and properties of his nature, as his wiſedome, power, righteouſneſſe, truth, goodneſſe and mercy, as beſides the manifold teſtimonies, and authorities

Eſa. 41. 4. Chap. 44. 6. Dan. 6. 26 2. Pet. 3. 8.

thorities of the Scripture: this is very cleare, in the sensible seeling and continuall experience, and in the preseruation and gouernment of all the creatures vpon the face of the earth, to the very same end, for which at the first he created them. As also in the calling, and sanctifying of his Elect, and in his iudgements vpon the wicked, with infinite other particulars that might be remembred. Euery one plainely approoning, that the God that now is, is the same that was, and of whom there shall never be any end. As Reuel. 1. I am Alpha, and Omega, the beginning, and the ending, which is, and which was, and which is to come, euen the Almighty.

Reuel. 1. 8.

Infinite. *Iob* 11. 7. *Psalm.* 139. 7, &c. *Ier.* 23. 23. 24.

Exposition.

That is to say, comprehending all things, and cannot possibly be comprehended. A God that is present at all times, and in all places, and filleth with the presence of his glorious Maiestie, both heauen, earth, and hell, and all at one instant. The Apostle Paul was a man endued with excellent gifts, and graces of Gods Spirit, preferred aboue the rest, to

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the hearing & vnderſtanding, of the deepe ſecrets of Gods wiſedome, and counſell, as 2. Cor. 12. where hee teſtifieth of himſelfe, that hee was taken vp into the third heauen, yea euen into Paradiſe, and heard words which cannot be ſpoken, which are not poſsible for man to vtter. And yet durſt hee not take vpon him to giue a reaſon of all the wayes, and actions of GOD, but being highly aſtoniſhed at his infinite wiſedome, ſatiſfieth himſelfe, and cutteth off all obiections, with an exclamation, and wondering at the ſame, ſaying, Rom. 11. O the depth of the riches, both of the wiſedome, and knowledge of God: how vnſearchable are his iudgements, and his wayes paſt finding out! This confirmeth the Prophet Dauid alſo, Pſal. 36. where he ſaith, That the righteouſneſſe of GOD is like to a mighty mountaine, and his iudgements are like a great deepe. And hereupon alſo doth Zophar demaund of Iob, chap. 11. Canſt thou by ſearching finde out God? canſt thou finde out the Almighty to his perfection? plainely giuing to vnderſtand, that ſo infinite, and incomprehenſible is God, that the depth of his counſels cannot be attained vnto; and therefore a

2. Cor. 3. 2, 3, 4.

Rom. 11. 33

Pſal. 36. 6.

Iob 11. 7.

vaine,

vaine, and an intolerable presumption, to seeke further after it, then it hath pleased him to reueale, and manifest the same
Deu. 29. 29. in his holy Word. The secret things (saith Moses, Deut. 29.) belong to the Lord our God, but the things reuealed, belong to vs, and to our children for euer.

Of inestimable glory, Maiestie, *Exod.* 4. 34, 35. *chap.* 33. 20.

Exposition. Of this, much hath been spoken before. And it may further be considered in the example of Moses; who, as we reade, Exod. 33. was faine to be put into the cleft of a Rocke, and to be couered in the same with the hand of God, because he was not able to behold the glory of the Lord, as the same passed by him. The Story is this, Moses hauing triall of the gentlenesse and goodnesse of the Lord, so as there was nothing which he obtayned not at the hands of God: he thereupon becommeth bold to desire, that he might see him in his glory, and maiestie: I beseech thee (saith he) shew me thy glory. Whereunto the Lord answered, I will make all my good goe before
Exod. 33. 18, 19, &c. thee, and I will proclaime the name of the Lord before thee, &c. And a little after,

Thou

Thou canſt not ſee my face, that is, haue a full ſight of my ſubſtance, the beholding of that belonging only to the bleſſed Spirits that are already glorified in eternall felicity. But there is a place by me (ſaith God) and thou ſhalt ſtand vpon the rocke, and while my glory paſſeth by, I will put thee in a cleft of the rocke, and I will couer thee with my hand, that is, with a cloude, or ſome ſuch thing. After, I will take away my hand, and thou ſhalt ſee my backe parts, ſome imperfect image of my glory, but my face, that is, the glory of my Maieſtie it ſelfe, ſhall not be ſeene. Such is our weakneſſe, and corruption through ſinne, that wee cannot abide the beholding of the Lords wonderfull maieſtie, according as hereof wee haue another example in the people of Iſrael, at his appearing vnto them at Mount Sinai, Exodus 20. and Deut. 5. it being there recorded, that when the Lord ſtood vpon the Mount, not without glory, and maieſty, and ſpeeched with his owne mouth, a briefe ſumme of his Law, and Religion, the people being aſtonied, and almoſt vtterly confounded with his excellent glory, ſaid to Moſes, Talke thou with vs, and we will heare, but let not God

Exo. 20 19. Deut. 5. 27, 28, 29.

God talke with vs, lest we dye. And God receiuing their offer, said vnto Moses, I haue heard the voyce of the words of this people which they haue spoken vnto thee: they haue well spoken, all that they haue said: O that there were such an heart in them to feare me, &c.

And power, *Esay* 40. 10.

Exposition. The generall necessity of faith must euermore haue this speciall included in it, to beleeue, that God is of sufficient might and power to effect and accomplish whatsoeuer pleaseth him, as Math. 19. With God all things are possible. This speciall was included in the generall faith of Abraham, without which hee could neuer haue beleeued the promises of God. Without a firme faith, I say, in Gods omnipotencie, and Almighty power, how could Abraham possibly haue beleeued, that his seed should be as the dust of the earth, and as the Starres of the heauen in multitude, and that in his seed all the Nations of the earth should be blessed, when as hee himselfe was already old, and his wife not only old, but also barren? This in the iudge-

Mat. 19. 26

Gen. 15. *Chap.* 22. 17

ment

ment of flesh and blood, was altogether vnlikely, and vnpossible, but yet Abraham knowing that there was nothing vnpossible with God, considered not his owne body, as the Apostle saith, Rom. 4. nor yet the deadnesse of Saraes wombe: hee staggered not at the promise of God through vnbeliefe, but was strong in the faith, giuing glory to God: and being fully perswaded, that what he had promised, hee was able to performe. The like faith and resolution in Gods Almighty power, was also in the virgin Mary, beleeuing that shee should conceiue, and bring forth a Son, although she had neuer knowledge of any man, because God who had said it, was able to effect it. There is to no man giuen full, and perfect strength: but to one man is giuen to doe this, and to another that: but the might and power of God is not particular, but vniuersall: it can haue no determination, limitation, or restraint, but it is vtterly free, full, and absolute, so that hee can doe what he will, when, as farre foorth, and howsoeuer it pleaseth him. The mighty of this world be terrible, because they can kill the bodies of men, but that might of theirs, is so limited, that

Rom 4.19. 20,21.

Luke 1.38.

*Mat.*10.28. they cannot kill the soule, but after they haue slaine the body, their power is at an end. But God, when he listeth, can cast both body and soule into hell fire. His Almightinesse is also continuall, vnchangeable, and euerlasting: not determinable by any processe of time, but as long as God himselfe endureth, (who hath neither beginning, nor end of dayes,) so long his power endureth, without being subiect to any passions, impediment, or incommodity, and therefore most notably,

Psal. 115.3. Psal 115. Our God is in heauen, hee doeth whatsoeuer he will.

All-sufficient, *Gen.* 17.1.

Exposition. That is, he is able of himselfe (without the helpe of any) to performe, and bring to passe whatsoeuer hee hath decreed, and whatsoeuer pleaseth him. For

Iob 8.3. this cause, doth the Scripture call him the Almighty God, because by his might he can doe all things, because hee is Lord of all, and hath all things subiect to his

Lam 9.29, 19. command. Hee is called also the Lord of Hoasts, in the power of which most high, and mighty God, is heauen, and earth, and whatsoeuer is contayned in them,

aboue,

abone, or vnder them. Whatſoeuer hee commandeth, that muſt of neceſſity bee done, nothing is able to withſtand his will, there is nothing but he can, and will doe it, if it ſtand with his good will and pleaſure, and if his iuſtice, and mans ſaluation doe require it. I am God all-ſuffici- *Gen.17.1.*
ent, ſaid the Lord to Abraham, Gen. 17. which is as much in effect, as if hee had ſaid, that he was ſtrong, & mighty enough to protect him. For our faith cannot otherwiſe ſtand, vnleſſe (being certainly perſwaded, that the onely guard, and protection of God is ſufficient for vs:) wee boldly deſpiſe, whatſoeuer in the world is againſt our ſaluation.

Onely wiſe, *Rom.16.27.*

The Lord God alone, and none but God, may truly and properly be ſaid to be wiſe & prudent: as Rom. 16. To God on- *Rom.16.27*
ly wiſe. And 1. Tim. 1. in a like concluſion of thankſgiuing, Vnto God onely wiſe *1.Tim.1.17*
(ſaith hee) be honour and glory, for euer and euer, Amen. If a man ſhould diſpute with God, ſaith Iob, Chap. 9. hee could not *Iob 9.3,4.*
anſwere him one of a thouſand, hee is wiſe in heart. And againe, Chap. 12. with him *Iob 12.13.*

Expoſition.

is wisedome, and strength, he hath counsell and vnderstanding. **In another place also doth hee make a difference betweene the wisedome that remaineth with God, and that measure of wisedome, which he hath appointed for men. For after he hath spoken of the secrets of nature, he concludeth,** Chap. 28. **that wisedome is to be found in God onely, and hid from the eyes of all** *Iob* 28. 12, 13, 14, 15, 23. liuing creatures. Where is wisedome found, saith hee, and where is the place of vnderstanding? Man knoweth not the price thereof, for it is not found in the land of the liuing. The depth saith, It is not in me: the Sea also saith, It is not in me. Gold shall not be giuen for it, neither shall siluer be waighed for the price thereof, &c. **And a little after,** But God vnderstandeth the way thereof, and he knoweth the place thereof. **Infinite arguments & experiences haue there bin from time to time, and continually are of his excellent wisedome, as in the creation of heauen and earth, according to that** *Ier.* 51. 15. **of the Prophet,** Ier. Chap. 51. He hath established the world by his wisedome, and stretched out the heauens by his discretion. **In the creation also of man, and in the wonderfull disposition of all the members**

of

of his body; in the gifts of his minde, and in the gouernment alſo and direction of all his creatures, from the leaſt, to the greateſt, to the very ſame end, for which he at the firſt ordayned them. Notable wiſedome, and diſcretion, are many of the ſonnes and daughters of men endued withall, ſome after one manner, and ſome after another, as is daily ſeene by infinite Preſidents, and examples. All which in euery degree, forasmuch as it floweth, and proceedeth from God: it muſt needes be concluded, that his wiſedome is infinite, as the Prophet ſpeaketh, Pſal. 147. *Pſal.* 147.5.

Onely good, *Math.* 19.17.

There is none good, but God alone, neither any thing that truly deſerueth to be accounted good, but what proceedeth onely from him. So that whenſoeuer we attribute any good, either vnto man, or to any other creature, and call them good, (as we vſually ſo call many things) wee muſt take heede that wee reſpect them not as they are in themſelues, but acknowledge, that all the praiſe, honour, and glory, belongeth vnto the Lord, who onely, and alone, is good, and the fountaine of all *Expoſition.* *Gen.* 1.31.

goodnesse, and righteousnes. The workes of the first creation do witnesse this truth, all which as they were very good, so doe they shew forth the goodnesse of the Maker, as good fruites proue the tree to be good, from which they are gathered. Secondly, who can rehearse the thousand part of those things, which be daily bestowed by Gods goodnesse, not onely vpon the godly, but euen also vpon the wicked, whom in iustice and righteousnesse he might destroy? And if wee seeke the Scripture, the testimonies of Gods goodnesse therein, are exceeding many. But I neede not stand much vpon this, wherein there is neither difficulty, nor doubt, but all things as manifest, and as cleare as the Sunne. And surely in the nature of God, there is nothing which a true Christian man can receiue greater comfort of, nor which he should honour with more admiration, then his endlesse and infinite goodnesse.

Math. 5.45

Psal. 73. 1. *Psal.* 118. 1. *Jam.* 3. 15.

Most iust, *Deut.* 32. 4. *Psal.* 145. 17.

Exposition.

As the Lord God is righteous in all his wayes, and holy in all his workes, as the Prophet pronounceth, Psal. 145. euen so doth

Psal. 145. 17.

doth he so iustly, and vprightly proceed in every circumstance, and respect, as that there is no cause at all for any to complaine of wrong, or partialitie, in the least measure that is. This doth the Apostle teach and confirme, Rom. 2. where hee saith, that the iudgement of God is iust, and according to truth. He offereth wrong to no man, neither when hee punisheth sinne, nor when hee spareth sinners, although he shew mercy but to a few, and throw downe great multitudes into eternall condemnation: but as the Apostle addeth, & as it is his very property, hee rendereth to euery man according to his workes. Men oftentimes in the pronouncing of their censures, and sentences, greatly erre, and iudge amisse: Sometimes for fauour; sometimes at the intreaty of friends; sometimes for feare of displeasure; sometimes through corruption of bribes, and hope of gaine; sometimes through the instigation of false witnesses; sometimes vpon malice, and sometimes through ignorance, and want of sound wisedome to discerne, acquitting those as guiltlesse, who deserue to bee punished, and condemning those as guilty, who Ro. 2. 5, 6.

haue

haue not offended: but as the Apostle
Act. 17. 31. speaketh, Act. 17. He will iudge the world in righteousnesse, by that man whom hee hath appointed. Before his iudgement seat, there neither is, nor shall be any dawbing, or saluing vp of bad matters, no inducement by gifts; no affection, or partialitie, in respect of persons; no fauouring of the cause for the sake of friends, for feare of foes, or any displeasure: no cunning shifts can there take place, to blinde the eyes, or to peruert the iudgement, but euery person shall receiue an eternall sentence of euery cause, according to the truth and equity of it. And thus is the Iudge of the world approued most iust.

Most mercifull, *Psal.* 36. 5, 7.

Exposition. God is mercifull, not to all that haue neede of his mercy; for such mercy should not stand with his iustice: but he is mercifull to all them that craue mercy at his hands, in the name and mediation of Iesus Christ, and with a true faith in his righteousnesse and Redemption. Hee is mercifull to all such as are truely humbled with the heauy loade and burthen of their sinnes, and are touched with godly sorrow,

sorrow, and remorse of conscience, in regard of their transgressions. For to shew mercy vnto such, is no derogation to the Iustice of God: forasmuch as our Lord Iesus Christ by the shedding of his bloud hath made satisfaction for them. Infinite are the particular proofes, and experiences of the mercy and goodnesse of God, which might bee remembred both concerning Soule and body, this life, and that which is to come: hee being the Author and fountaine of all good things, generally and without exception, which wee either doe, or can possibly enioy, and haue imparted vnto vs; as Iam. 1. Euery good giuing, and euery perfect gift is from aboue, and commeth from the Father of lights. But yet in the reconciliation of the world vnto himselfe, by Iesus Christ, and in stretching out the armes of his louing kindnesse to the saluation of all such as truely feare him, and embrace his promises, whether Iewes, or Gentiles, is it most of all apparant, and very wonderfull: Yea surely, so surpassing excellent is this mercy of God aboue all his workes, and all other his mercies that can possibly bee remembred, that if we should doe nothing

Iam. 1. 17.

else,

else, but continually laud and glorifie his Maiestie for the same, yet should our praises come farre behinde the highnesse and excellency of his grace and fauour. None can sufficiently extoll and magnifie this wonderfull mercy. Rightly may wee
Psal. 36. 5. say hereof with the Prophet, Psa. 36. That it reacheth vnto the Heauens. And sufficient cause haue we in regard hereof, to con-
Psal. 103. 8. fesse with the same Prophet againe, Psal. 103. That the Lord is full of compassion and mercy. In that (I say) whereas wee are by nature the children of wrath as well as others; aliants from the commonwealth of Israel, strangers from the Couenants of Promise, and had no hope, and were without God in the world, as the Apostle speaketh, Ephes. 2. hauing our cogitations darkened, &c. as Ephes. 4. and being full of all vnrighteousnesse, &c. as Rom. 1. He hath vouchsafed to receiue vs vnto mercy, and freely in Christ Iesus to forgiue our sinnes: Yea, so to accept vs through the free imputation of his righteousnes, and obedience, as if in our selues wee were holy and righteous.

Ephe. 2. 3. 12.
Chap. 4. 18.
Rom. 1. 29.

And

And therefore one, *Deut.* 6. 4. *Pſal.* 18. 31. 1. *Cor.* 8. 6.

Neceſſarily doth it follow, vpon that which goeth before, that God is one. Not one of theſe diuine Attributes, which haue been remembred; agreeing, or being to be applyed to any other, but to one only true God. This alwayes herewith, being religiouſly obſerued, and vnderſtood, that theſe are eſſentiall properties of the Deity, and ſo attributed vnto him, that they place nothing in him that is compound, or diuerſe from his ſubſtance; but looke whatſoeuer they point him out to be, the very ſame he is in his owne nature. We muſt know (I ſay) that there is nothing in God, which is not God himſelfe. So that when it is ſaid that God is holy, iuſt, good, mercifull, &c. it is to be vnderſtood, as if hee were ſaid in plain termes, to be holineſſe, iuſtice, goodneſſe, and mercy it ſelfe. To proue that there is but one true, eternall, and euerliuing God, who only, and alone, is to be beleeued in, called vpon, worſhipped, loued, feared, ſerued, and obeyed, the Scripture affordeth plentifull Teſtimonie. As firſt, Mar. 12. in the anſwere *Expoſition.*

of

of our Lord Iesus Christ vnto a certaine Scribe, who demanding of him which is the first commandement of all? He answered out of Exodus 20. and Deut. 6. The first of all the commandements is, Heare, Israel, The Lord our God, is the onely Lord, &c. Whereunto the Scribe replyed, saying, Well, Master, thou hast said the truth, that there is one God, and that there is none but he: And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, &c. is more then all burnt offerings, and sacrifices. Moses in the end of his Song, Deut. 32. bringeth in God thus speaking of himselfe: Behold now, for I am hee, and there is no gods with mee: I kill, and giue life; I wound, and I make whole, neither is there any that can deliuer out of my hand.

Mar. 12. 28, 29, &c. *Exod.* 20. 2. *Deut.* 6. 4. *Deu.* 32. 39.

But this being a truth, which is not denyed, but beleeued, and confessed among the very Iewes, and Turkes, who glory much in the acknowledging of one onely God: I will therefore passe from it, and proceed to shew, in as few words as I can, how this onely True God doth offer himselfe to be considered of vs, in a Trinitie of persons.

There

There are three eternall, and equall persons of the Godhead, distinguished by their proper difference, and yet not separated one from another. The Father, the Sonne, and the Holy Ghost.

That there are these three distinct persons, and yet in Essence, but one onely Eternall, Almighty, and incomprehensible God: I will alledge for proofe, two or three speciall Testimonies of the Scripture, among many other that might be remembred. There are three (saith S. Iohn 1. Epist. 5.) that beare Record in Heauen; the Father, the Word, and the Holy Ghost, and these three are one. In Mathew 28. All power is giuen vnto me (saith Christ) both in Heauen, and in Earth. Go therefore teach all Nations, baptizing them, in the name of the Father, the Sonne, and the Holy Ghost. Also Ioh. 15. and 16. he hath these words, When the Comforter is come, whom I will send vnto you from the Father, euen the Spirit of Truth, hee shall leade you into all truth, &c. **Heere haue we expresse mention of the person of the Father, from whom the Spirit is sent: secondly, of the person of the Son which sendeth him: and thirdly,**

Exposition.

1. Ioh. 5. 7.

Math. 28. 18, 19.

Ioh. 15. 26. cha. 16. 13. &c.

ly, of the person of the Holy Ghost, or blessed Spirit which is sent unto vs. Hereunto belong also the testimonies of Iohn the Baptist, Ioh. 1. chap. 3. And what can be spoken more cleerely, for the proofe of the distinction and properties of the three Persons in the Trinity: then this Luke 1. where the Angell Gabriel declaring the mysterie of the Lords Incarnation, speaketh after this manner to the blessed Virgin Mary: The Holy Ghost (saith he) shall come vpon thee, and the power of the most Highest shall ouershaddow thee; therefore also that holy thing that shall be borne, shall be called the Sonne of God. Heere wee haue the person of the Highest, which is the Father; the persons of the Sonne, and of the Holy Ghost, are expressed with their properties; being neither mingled, nor confounded.

Ioh. 1. 32, 33. 34. *cha.* 3. 34, 35, 36

Luke 1. 35.

These places are sufficient to proue the truth of this point; as that wee must so beleeue in God, that wee referre one, and the same glorification to euery Person. For there is no difference of Faith in this respect. We must not haue a greater Faith in the Father, then in the Sonne, and in the Holy Ghost: but the measure,

and

and maner of it, must be one, and the same, equally consisting in each of the three Persons: so as by this meanes, we may confesse a Vnity of Nature, in the Trinitie of Persons.

These three persons are distinguished (I say) by their proper difference, insomuch, that to the Father wee must attribute the beginning of working, and creating, we must hold him for the fountaine, and spring of all good things; to the Son, we must attribute the wisedome, and gouernment of the things that are made; and to the holy Ghost, the power and efficacie of working and executing. And although the eternity of the Father, is also the eternity of the Sonne, and of the holy Ghost, (for God can neuer be without his wisedome, and power; and in the eternity, neither first, nor last is to be sought) yet is it most requisite to obserue this order in the blessed Trinity, to set the Father in the first place: in the second place the Sonne which commeth of him; and in the third place the Holy Ghost, which proceedeth from them both.

The minde of euery one inclining to consider, first God, afterward his wise- Reason

dome which springeth from him; and finally the power, whereby hee executeth the Ordinances, and Decrées of his counsell.

Vse 1. For some vse of this point, wee must learne from hence, so to beleeue in God, that we neuer confound the seuerall properties of the Godhead, which in respect of our weake capacitie, are thus termed the persons of the Trinity; but that wee confesse, that they alwayes remaine distinct one from another, and yet without any manner of separation. It is but one Sunne that shineth in the Firmament, although three distinct things be perceiued in it: Light, Brightnes, & Heat. For these three, as they rise all together, so they cease all at once. The light goeth not before the brightnesse, nor the brightnesse before the heat. And although one thing be attributed to the light, another thing to ỹ brightnesse, and a third thing to the heat; yet they worke all together inseparably: euen so, as I said, are the three properties, or persons of the Godhead to be considered, so as they may be acknowledged both distinct, & coeternall, but yet vnseparable.

Vse 2. This Doctrine of the Trinity is necessary

sary to bee learned, and vnderstood of all true Christians, and that in respect of Gods glory, and of our owne saluation. For no man shall bee saued without the knowledge of the Father: but the Father is not knowne without the Sonne; whosoeuer therefore denyeth the Sonne, hee hath not the Father, as 1. Ioh. 2. Againe, No man is saued without faith in Christ the Sonne, as Ioh. 3. And how shall any man beleeue in him, of whom he hath not heard? as Rom. 10. It highly therefore standeth vs vpon, to haue the knowledge of the Sonne of God, that wee may beleeue in him to eternall life. In like manner; No man is saued without the knowledge of the Holy Ghost: For if any man haue not the Spirit of Christ, he is none of his, as Rom. 8. but no man can receiue the Spirit, without he know him: whosoeuer therefore knoweth not the Holy Ghost, cannot be saued: according to that of our Sauiour, Ioh. 14. that the world cannot receiue the Spirit of Truth, because it seeth him not, neither knoweth him.

Mat. 11. 27. *1. Ioh.* 2. 23. *Ioh.* 3. 36. *Rom.* 10. 14. *Rom.* 8. 9. *Ioh.* 14. 17.

Quest. 5. What are wee to know, concerning our selues?

Answ. *What we are by Nature, and what by Grace.*

Quest. 6. What are we by Nature?

Answ. *We are by Nature the children of wrath, full of sinne and corruption, and heires of Hell, and condemnation.* Ephes. 2. 3. Rom. 7. 18, &c.

EXPOSITION.

This is not to bee vnderstood of mans nature, as he was in his first estate, and before his fall. For the nature of man by Creation, and in his first beeing, was without sinne: yea, euen after the very image and likenesse of God,

Gen. 1. 26. 27. as Gen. 1. Let vs make Man in our owne Image (saith God) according to our likenesse. Also, Thus God created Man in his Image, in the Image of God created hee him: that is to say, in righteousnesse, and true holinesse, as the Apostle expounds it,

Ephes. 4. 24. Ephes. 4. He gaue vnto man, not onely a minde to know, and acknowledge rightly the

the Nature, the Will, and the workes of God: but also a will freely to obey God, and to apply all his desires, inclinations, and doings, according to the will of God. As his body, in respect of the outward forme, and proportion, was maiesticall, beautifull, gracious, purchasing feare, and reuerence of the inferiour creatures, and fauour euen in the sight of God: Immortall also, wherof there can be no question, seeing death came in by reason of sinne, as Rom. 5. and 1. Cor. 15. So, the happinesse of Adam in like maner, as touching his soule, was exceeding great, he hauing a minde, not onely illuminated with the true knowledge of God, and of all other things which did any way belong vnto him: but his will and affections were also free from all immoderate desires, and grieuous passions, which might any way molest or trouble him. His whole person was adorned with this crowne of glory, that he had the Lordship and dominion of the inferiour creatures giuen vnto him. And to conclude all in a word; in the presence of God did he liue most happily, and with him he had most louing and familiar conuersation. God many wayes reuea-

Rom. 5. 12. 1. Cor. 15. 56.

ling himselfe vnto him, especially in the Garden, wherein he had placed him. And this may rightly be called perfect felicitie: For hee who hath God, who is the Fountaine of all blessednesse, ioy, and pleasure, hath all things belonging to perfect happinesse: as Psal. 16. Thou wilt shew me the path of life. In thy presence is the fulnesse of ioy, and at thy right hand there are pleasures for euermore.

Psal. 16. 11.

Whereas therefore it is said, that wee are by nature the children of wrath, &c. it must be vnderstood of our nature, as it is now degenerate, and corrupted. For such a fearefull exchange haue wee made by sinne. Man by his sinne, and disobedience, in eating the fruit, whereof the Lord had said vnto him, Thou shalt not eate of it, did separate himselfe from God, lost the coniunction which he had with him; yea, all holinesse, and happinesse, both spirituall, and personall, and was cast out of the presence of GOD, and out of Paradise, wherein God did reueale himselfe, and his glory to man after a speciall manner; and so hee losing the fountaine of happinesse, did withall lose all the streames that flowed from thence, belonging either to soule

or body. Thus, you ſee, how we are become by nature the children of wrath, &c. For whatſoeuer gifts it pleaſed ỳ Lord to beſtow vpon the nature of man, he left the ſame with Adam: and therefore when Adam loſt them, after he had receiued them, he loſt them not onely from himſelfe, but from all his poſteritie. The Hiſtory of the fall of Man, is expreſſely recorded, Gen. 2. In which it appeareth, that the free liberty of choiſe, which God permitted to the will of man, he ſo abuſed, that he kept not the Law of his Iuſtice, but ſwarued therefrom, and moſt wretchedly tranſgreſſed the Commandement of God, by obeying the Diuell, and in giuing credit to his lying ſpeeches, performing thereby vnto the Diuell ſuch faith, and obedience, as was due to God alone; whereby hee ſtripped and bereaued himſelfe, and his poſteritie of the ſtate of perfection, and goodneſſe of nature, and the grace of God, and thoſe good gifts of righteouſneſſe, and the Image of God, which in his creation were ingrafted in him; he partly loſt them, and partly corrupted, and defiled them: by this meanes caſting headlong both himſelfe, and all his off-ſpring, into ſinne, death, and

Reaſon

Gen. 2. 15. &c.

all kinde of miseries in this life, and into eternall punishment in the life to come. Of this wretched and miserable estate, (thus become naturall, as naturally descended from our first Parents; and so infecting, and corrupting all the parts and faculties of soule and body, as that by nature, we haue now no power so much as to thinke a good thought, to desire, or to performe any thing, purely, and holily before the Lord: but are all without exception, spiritually dead in trespasses and sinnes:) the holy Scripture witnesseth
Ioh. 5. 21. 25 in diuers places: as Ioh. 5. where our Lord Iesus Christ termeth them euen dead, that are the very elect of God. Not hauing relation to the death of the body, nor speaking of such as lye in the graues; but vnto the power and dominion, that sinne, and naturall corruption hath ouer all men, and wherewith they are so miserably intangled, and ouerwhelmed, as that there is no more power in man by nature, to recouer the spirituall life lost, then there is in a dead carkasse to restore it selfe to a naturall life. In this sence so speaketh
Ephes. 2. 1. 5 the Apostle of the faithfull, Ephes. 2. and
Col. 2. 13. Col. 2. plainely; signifying, that as dead

men

men are deſtitute of all ſtrength, & are able to doe nothing to execute the functions of this life: ſo by nature ſtandeth the caſe with all, vntill ſuch time as they be regenerate, and borne anew. The Lord (ſaith Moſes, Gen.6.and 8.) ſaw that the wickedneſſe of man was great, and that all the imaginations of the thoughts of his heart are onely euil continually euen from his youth. Hereupon alſo ſaith the Prophet Ier. cha. 17. The heart of man is deceitfull, and wicked aboue all things, who can know it? And in this regard Iob 15. is man called Abominable and filthy, which drinketh iniquity like water. Alſo Pſalm. 51. Behold, I was borne in iniquity, and in ſinne hath my mother conceiued me: and Io.3. That which is borne of the fleſh (ſaith Chriſt) is fleſh. And Rom. 8. to be carnally minded, is death. And Io.8. Whoſoeuer committeth ſinne, is the ſeruant of ſinne. And hereunto alſo belongeth that, which the Apoſtle beateth vpon out of the Pſalme, there is none righteous, no not one, There is none that vnderſtandeth, there is none that ſeeketh GOD: they haue all gone out of the way, they haue bin made altogether vnprofitable, there is none that doeth good, no not one. Euery of theſe

Gen.6.5. cha.8.21. Jer.17.9. Iob 15.16. Pſal.51.5. Io.3.6. Rom.8.6. Io.8.34. Rom.3.10, 11,12. Pſa.14.1,3.

teſtimo-

testimonies plainely proving, not onely, that as our Father Adam was himselfe corrupt, depraued, and full of sinne, so hath hee begotten all vs his children corrupt, depraued, and full of sinne, and wretchednesse, it being impossible, that flesh should bring foorth any thing, but that which is fleshly, and corrupt. And therefore Gen. 5. it is said, that Adam begat a child in his owne likenesse, after his image, that is to say, corrupt, and sinfull, as himselfe was: but also, that so long as we remaine meere naturall men, we doe not only delight, and please our selues, to will, to desire, and to performe whatsoeuer is according to the lusts of our owne hearts, but whatsoeuer also we doe but muse, and thinke vpon, it is corrupt, and whatsoeuer we doe, in the whole course of our life, it is euen abominable, and guilty of eternall death before the Lord. *Gen. 5. 3.*

If our Father Adam had continued in his innocencie, then as the bodies of his posteritie should haue beene maiesticall, and exceeding comely in euery part, so should their soules haue beene also without inordinate appetites, and vnlawfull lusts, all their thoughts, words, and actions,

ons, should haue beene pure, holy, sound, and good. But by reason of his transgression, as he begat a Son in his owne likenesse: euen so doe all his posterity beget Sonnes and Daughters like themselues, in all maner of corruption and prophanenesse. And whereas many Fathers, being afterward regenerate, and born themselues anew, through the mighty worke of Gods grace, doe beget such children, as are, in like manner, godly, and well affected: this is not by any naturall act of theirs, but through the speciall worke of the holy Ghost; The grace of God goeth not by descent; A godly Father cannot with all his owne godlinesse, and skill, engraffe it in his Sonne, but as our Sauiour speaketh, Io. 3. The winde bloweth where it listeth. According, as besides the testimonies of the Scripture, in Adam, who had Cain, as well as Abel, in Abraham who had Ishmael, as well as Isaac, &c. this is manifest by experience. Many good and godly Preachers, hauing lewd and vngracious children: And many other godly and religious Christians, whose sonnes and children doe swarue as farre from the steps of their Fathers, and prone *Ioh.* 3. 8.

as

as vnlike vnto them in all kinde of vertue, and godlinesse, as if they had neuer heard from them any godly exhortation, nor seene any good example, to induce them thereunto. All which proueth the great corruption of our nature, and not, if the Father be a good and godly man, the Son of necessity must be so too: but that whatsoeuer goodnesse be either in Father, or in the Sonne, it commeth wholy from the speciall grace, and free gift of God.

Reason 2

And surely not without iust and good reasons, is the nature of man thus degenerate, and he become the child of wrath, and a worthy inheritour of hell, and condemnation. For all manner of sinne is so filthy, and noysome, that it doth not onely defile those that commit it, but euen all their actions of greatest deuotion: as Leuit. 18. and Ezech. 20. where they that commit it, are expressly said to be defiled with it. As also Hag. 2. where it is said, that as the touching of holy flesh by a polluted person, doth make it vncleane: So is this people, and so is this Nation before me, saith the Lord, and so are all the workes of their hands, and that which they offer here, is vncleane.

Leu. 18. 24. Ezech. 20. 30, 31. Hag. 2. 14, 15.

Secondly,

Secondly, as the Lord God hateth all them that worke iniquity, as the Prophet ſaith, Pſal. 5. ſo, he cannot in his iuſtice but alſo puniſh them, as being in his account, and in very deede, his vtter enemies. And what hee threatneth, and thundreth out againſt his enemies, wee may ſee among other places, Pſalm. 92. For lo, thine enemies, O Lord, (ſaith Dauid) for lo, thine enemies ſhall periſh, and all the workers of iniquity ſhall bee deſtroyed. And if together with this, wee did alſo conſider, in what meaſure the hatred of God is againſt ſinne, how farre it proceedeth, in what bounds it is comprehended (if it haue any bounds or limits at all) we ſhould runne into an infinite diſcourſe, the hatred of God againſt ſinne, being indeede infinite, altogether without meaſure, or limitation, no tongue of men, or Angels, being able to make it manifeſt, as it is in truth. But let vs now conſider, what vſe may be made of this. Reaſon 3. Pſal. 5. 4, 5. Pſal. 92. 9.

As heereby the Popiſh doctrine of Frée will is euidently diſcouered, to be falſe, and blaſphemous, they attributing that to the nature of man, which is the ſpeciall worke of Gods grace, and bleſſed Spirit. Vſe 1.

Spirit. The which assertion of theirs, although we disclaime, yet doe we not hold; neither doth it follow upon that which hath now beene spoken, that man by nature is no better then a stone, or stocke, without any understanding, or will at all left, but that by sinne hee is spoyled of all ability, either to understand, to will, or to doe any thing aright. He is spoyled (I say) not of his will, but of the soundnesse of his will; that which in his first nature was sound, and good, being become inquality evill, and naught. To will evill wee are able, but to will well, there is in vs, no power, or ability at all.

Vse 2. Secondly, wee may gather from that which hath beene delivered, that it is a first step to Gods grace, when men truly know, and acknowledge themselves to be wretched, and miserable sinners, by nature the children of wrath, and in the state of condemnation. The knowledge of this being a knowledge of so great weight, and importance, that without a true feeling, and consideration thereof, there can be no true feeling, or consideration of the grace, and mercy of God in Christ Jesus, nor any fit matter for the same to worke upon. But

yet,

yet, howsoeuer this be the naturall condition of all without exception, yet fewe there be that truly know it, and fewer that doe vnfainedly acknowledge it, Cain, Pharaoh, Esau, Ahab, Iudas, saw their seuerall sinnes to be very great, and in some sort made confession of them, but they neither seriously considered their sinne, as sinne, nor vnfainedly made confession of them, but all they made shew of, was in hypocrisie, and dissimulation, to bleare the eyes of God, if it had beene possible, and so to escape the fearefull execution of his heauie wrath, which they saw likely to fall vpon them, as he was a iust, and righteous Iudge. If wee diligently search, and examine our selues, wee may finde this corruption of nature, euen in our best actions, and of greatest deuotion. I will discouer it in one, or two, that you may the better discerne it in all the rest. When through the motion of Gods Spirit wee prepare our selues to prayer; if we looke into the corners of our hearts, wee shall finde much vnfitnesse for so holy an action, and no such cheerefulnesse as we ought to haue: and in the action it selfe of prayer, great weaknesse, many idle and wandring

cogita-

cogitations, and so, as very often, wee haue one thing in our mouthes, and another thing in our mindes. Upon examination, wee shall finde our faith in God, and in Christ full of much infidelity, and distrust: That we seldome, or neuer come to the hearing of Gods word, so prepared as wee should doe, and in the act of hearing, are so hindred from a religious attention, through by-thoughts, and wandring imaginations, arising from the corruption of nature, and cast in our way by Satan, the arch enemy of our saluation, that oftentimes we returne home againe, without reaping any profit, or comfort by that which is taught. And thus stands the case with vs in all other actions, and duties of Gods worship and seruice, wee neuer comming to the Lord with all our heart, soule, & minde, a great part of euery of them being intangled with the cogitations, or delights of earthly things.

Vse 3. The third and last vse then hereupon must be this, that seeing we are all naturally sinners, and the children of wrath, no man being able truly to say, that his heart is cleane, but in many things (as Saint Iames saith) we sinne all, that therefore

Pro. 20. 9. *Iam.* 3. 2.

fore wee be duly mindfull, as wee tender the glory of God, & our own salvation, not onely with penitent hearts to acknowledge our wretched and miserable estate, by reason of this sinne which cleaveth so fast unto us, with all other our open, and secret sinnes which spring from thence, our proneness to that which is evill, and our backwardness, and untowardness to that which is good: but also to pray and beseech the Lord, to draw and bring us out of this bondage of corruption and misery, into the glorious liberty of his adopted children, and to sanctifie us to serve him in holiness and righteousness, all the dayes of our life. 1. Joh. 1. 8, &c.

Quest. 7. What is our estate by grace?

Answ. *By grace, wee are freed from the power and dominion of sinne: of the children of wrath, wee are made children, and heires of God, yea co-heires with Christ*, Eph. 2. 1. Io. 1. 12. 1. Io. 3. 1. Rom. 8. 17.

Although all, without exception, are by nature the children of wrath, full of sinne, and corruption, and *Exposition.*

heires of hell and condemnation, yet such among them, as do belong to eternall life, the Lord doth not alwayes leaue in that wretched and miserable estate, but in due and conuenient time doth call and separate them from the rest, whom he doth not acknowledge for his owne; vouchsafing vnto them his holy Spirit, by whose regeneration and sanctification, their corrupt and carnall affections are reformed, and from whom they receiue power, to subdue their lusts, to fight against the temptations of the world, the flesh, and the deuill, and not onely to hunger and thirst after holinesse and righteousnesse, but to embrace, and put the same in practice. This teacheth the Apostle, Ephe. 2. where directing his speech vnto the Elect of God,

Ephes. 2. 1. And you (saith he) hath he quickned, that were dead in trespasses and sinnes. And to

Col. 2. 13. the same effect, Col. 2. Also Ro. 8. If Christ

Rom. 8. 10. be in you, the body is dead because of sinne, but the Spirit is life because of righteousnes. Plainely therein teaching, that the Spirit of God is neuer idle, nor vnfruitfull, in the hearts of those in whom it is: but as on the one side it doth mortifie their sinfull lusts, and corrupt affections, so as although sinne

be

be in them, yet it doth not raigne in their mortall bodies, that they obey it in the luſts thereof, as the Apoſtle exhorteth, Rom.6. Though they walke in the fleſh, yet doe they not warre after the fleſh, as hee ſpeaketh again, 2.Cor.10. Euen ſo on the other ſide, doth it quicken and inflame them, for the glorifying of God, and ſealing of their owne ſaluation, in the fruits of holineſſe, and righteouſneſſe, according to their ſeuerall places and callings, all the dayes of their life. And ſurely this is a notable effect of Gods grace, and bleſſed Spirit in the hearts of Gods children, and heerein doth it appeare to be mighty indeede, when as after this manner it caſteth downe holds, the imaginations alſo, and euery high thing, which exalteth it ſelfe againſt the knowledge of God, and bringeth into captiuity. euery thought to the obedience of Chriſt, as the Apoſtle teacheth, 2.Cor.10. when it maketh a man being by nature the child of wrath, to be the child of God; being by nature vnclean, prophane, abominable, and prone to all manner of euill, to be cleane contrary to his naturall diſpoſition, zealous of Gods glory, holy and blameleſſe in life and con-

Rom.6.12. 2.Cor.10.3, 4,5. 2.Cor.10.5.

uersation. When as, although the substance of the body remaineth the same it was before: yet the heart, the minde, and the affections, are altered and transformed, to will, to desire, and to doe that alone which is pleasing, and acceptable in the sight of God. This is that new birth that our Sauiour Christ speakes of, Io. 3. and without the which hee plainely pronounceth, that no man can haue any entrance into the Kingdome of heauen, saying, Except a man be borne againe, hee cannot see the Kingdome of God. Plainely therein teaching, that the first birth of all men in Adam, is vtterly corrupt, and subiect to sinne and death; And that vnlesse it please the Lord, to make vs new creatures, and to repaire vs according to his owne image: wee can neuer be fit inheritours of the heauenly Kingdome. This is the gift of regeneration, wherby a man, of a limbe of the deuill, is made a member of Christ, and of the child of Satan, the child of God. In regard of which effects, as our Lord Jesus Christ, in Io. 3. resembleth the Spirit of God to water, washing the sinfull soules of Gods Elect, as it is the property of water, to cleanse and pu-

Ioh. 3. 3.

Ioh. 3. 5.

rifie

rifie the filth of the body: So Math. 3. is he compared by Iohn the Baptist vnto fire. For as it is the property of fire, to warme the body that is benummed, and frozen with cold: so when a man is frozen (as it were) and euen starke dead in sinne, it is the property of the holy Ghost, to warme and quicken his heart, and to reuiue him againe: yea to purge, and to eate the hidden corruption of sinne, out of the rebellious heart of man, euen as fire doth purge the drosse from the good metall: There being no drosse nor canker that hath so deepely fastned into any metall, as sin hath done into the nature of man. *Math.* 3. 11.

Thus you see, how wee are freed from the power and dominion of sinne, not by any worke of flesh and bloud, but by the grace of God, according to that of the Apostle, 1. Cor. 15. By the grace of God I am, that I am. And Rom. 7. after hee hath vttered many grieuous complaints against the flesh, and masse of corruption, remayning in him vnregenerate, and at length burst forth into this pittifull exclamation, O wretched man that I am, who shall deliuer mee from the body of this death? hee presently magnifyeth ỹ grace of God, and *1. Cor.* 15. 10. *Rom.* 7. 24. 25.

comforteth himselfe, saying, I thanke God through Iesus Christ our Lord. As if hee said, God the Father, of his meere grace and mercy, hath already begun my deliuerance, and will not faile to effect it; for which cause, I yéeld vnto his Maiestie most humble and hearty praise & thankes. So that this withall is necessary to be obserued, that this freedome from the power and dominion of sinne, this grace of regeneration, and new birth, is onely begun in the children of God in this life, through the grace and power of the Spirit of God, and neuer so fully perfected or finished whiles we are here, but that there remain many remnants of the flesh, which continually following corrupt affections, doe so moue warre against the Spirit, and regenerate part, that wee cannot haue any motion that is pure and vncorrupt, neither can we performe any action so soundly and perfectly as wedesire: As this confirmeth the Apostle, Gal. 5. where speaking of the deare Saints and seruants of God, saith, That the flesh lusteth against the spirit, and the spirit against the flesh, and that these are contrary one to the other, so that they cannot doe what they would.

Gal.5.17.

Now

Now among some other, there are these two especial reasons, wherefore the Lord doth onely begin, and not perfect our regeneration in this life. First, that finding (so long as we are in this earthly Tabernacle) no end or stay of the conflict and combate betwixt the Spirit and the flesh, we might haue so much the more longing after the glory and blessednesse of the heauenly Kingdome, wherein wee shall appeare before God, perfectly righteous, and perfectly holy. A second reason is, that the Lords power may be made perfect in our weakenesse, and that seeing we are saued by meere grace, and not by workes: our reioycing might not be in our selues, but onely in God, as the Prophet Ier. exhorteth, Chap. 9. Reason 1. Reason 2. 2. Cor. 12. 9. Ephes. 2. 8. Ier. 9. 23, 24

Concerning the worke of redemption, in a further consideration, how we are redeemed from the guiltinesse of sinne, and from the slauery of Satan, and so, as the Apostle speaketh, Rom. 8. There is now no condemnation to them that are in Christ Iesus. Wee shall haue fit occasion to remember it, when we come to the 10. and 11. questions. And therefore not now to enter into it, but to make some vse of that Rom. 8. 1.

which hath already beene spoken.

Vse 1. First, seeing God is the Author of this our freedome, from the power and dominion of sinne, that therefore wee ascribe the honour and prerogatiue of so great a grace onely vnto him, and feeling the same spirituall worke of our new birth in any measure begun in vs, let vs yeeld vnto his Maiestie vnfayned praise and thanks.

Vse 2. Secondly, let vs learne to know and vnderstand the greatnesse and excellencie of this grace of God, that wee may prize and esteeme it according to the worth and worthinesse thereof. For this is a principle and point of doctrine, which vnto euery naturall man soundeth very harsh, and seemeth most strange, yea to nice and precise: Few there be that rightly vnderstand what it meaneth, and fewer that imbrace and entertaine it, when they doe vnderstand it, with any liking, or delight. And surely no marueil. For what can be more contrary to such a one, who hath his heart and minde wholly set vpon the pleasures and commodities of this life, then to heare and consider, that he must be borne againe, be wholly cast (as it were) into a new

new mould, haue his heart cleane changed, and his naturall affections, and inclinations, quite altered and transformed, or else hee cannot bee saued: This maketh some to wonder (as Nicodemus did, Io. 3.) This is strange learning, say they, & how is this possible? Can a man enter into his mothers wombe, and be borne againe? And as it makes some to wonder, so others to wauer, and doubt, as Pauls hearers did, Acts 17. nay, some to mocke, gibe, and iest at it, as others of them did. None at all take pleasure in it, those few onely excepted, in whom this change is begun, through the mighty working of Gods Spirit. It is therefore vndoubtedly to be accounted a speciall gift of Gods grace, if when we heare this truth of doctrine preached vnto vs, we perceiue our eyes to be opened for a right conceiuing, and vnderstanding of it, and our hearts and mindes illuminated, and sanctified, for an inward imbracing, and entertaining of it. For, a man can receiue nothing, except it bee giuen him from Heauen, as Ioh. 3.

Iob. 3. 4. 9.

Act. 17. 32.

Ioh. 3. 27.

For a third vse; let vs take it to heart, and resolue vpon it, as a most certaine and infallible truth, that there is no man liuing

Vse 3.

uing at this day, neither euer was there any from the beginning of the world, (our Lord Jesus Christ onely excepted) although he were neuer so learned, neuer so holy, and righteous, but he had great need of this new birth; of this freedome from the power and dominion of sinne; yea, so great need, that without the same, it was vtterly vnpossible for him to be saued. Nicodemus, was a man, not only of the learnedst sort amongst the Iewes, but euen also of the best affectioned to the feare of God: and yet we may see, Ioh 3. how our Lord Jesus Christ would not exempt him from this second birth, but tels him plainly that he must be borne againe, or else hee could not possibly bee a fit member for Gods Kingdome. And therefore marueil not (saith he) that I say vnto thee, Yee must be borne againe. The Prophet David was an excellent, holy, and good man, according to Gods owne heart, as the Scripture testifieth; & yet, in what high account he had this grace of regeneration, his earnest prayer to God for it, Psa. 51. doth plainely approue. Create in mee a cleane heart, O God, and renue a right spirit within me, &c. The Apostle Paul was also an excellent

Ioh. 3. 7.

Psa. 51. 10, &c.

and

and chosen vessell of the Lord, a notable instrument in the Church of Christ, for the conuersion and saluation of infinite multitudes: and yet, what great need he had of his deliuerance from the bondage of corruption, it appeareth plainely as in other places, so especially, Rom. 7. Wee know (saith hee) that the Law is spirituall, but I am carnall, sold vnder sinne. And againe, I know that in mee, that is, in my flesh, there dwelleth no good thing. And therefore afterward cryeth out, and relyeth vpon Gods grace and mercy, as I noted before. And now, if the case thus stood with these holy and excellent men of God, let vs take heed, that none of vs take any conceit, either in regard of our outward estate in the world, or in respect of any learning, wisedome, knowledge, godnes, godlinesse, or vprightnesse, that wee may peraduenture suppose to be in our selues aboue other men, to flatter, and perswade our owne hearts, as though wee had no need of this change, and alteration of our hearts, minds, and inclinations. For from whence (I pray you) springeth such neglect, and contempt of Gods Word, as is amongst vs? How is it, that so many men

Rom. 7. 14, 18. &c.

and

and women are so often, and so easily staid at home from the hearing of it; and so few profit by hearing, when they are present? That there is such daine swearing, and irreuerent vse of Gods name in the mouths of some? Such prophaning of the Lords day? Such hatred, and heart-burning, malice, and enuy? Such whoredome, drunkennesse, & Alehouse-hunting? Such pride, and vanity? From whence is couetousnesse, oppression, deceit, lying, slandering, mocking, backbiting, and the like? Surely the fountaine, and well-spring, from whence all these disorders and offences doe flowe and proceede, is no other but the heart and mind of man remaining in its naturall estate, vnchanged, vnregenerate, vnsanctified. And therefore let men flatter themselues as they list, and perswade themselues as they thinke good, that they are sound within, and need not any change from their present condition; that they surely feare God well enough, and are in the state of grace and saluation as well as any other: yet so long as these and such like vnsauoury fruits & effects, are to be seene arising in them, & proceeding from them: it is as cleere as the light,

light, and as good as a thousand witnesses to conuince them, that their hearts are not vpright, neither before God, nor man: And that vnlesse they be changed, and become new hearts, they are in the very high way to condemnation.

Last of all, seeing it pleaseth not God, to giue to his children an absolute perfection in this life, but reserueth the same vntill we be clearely rid of the burthen of this mortalitie, according as besides the testimonies of the Scripture; this, (as I shewed in the former principle) euery true Christian feeling heart, hath continuall experience of, in the actions of al our life, nothing beeing performed in such sincerity and vprightnesse as it should be, no not the very duties of Gods worship, and seruice: but both in prayer, and in hearing Gods Word, we are oftentimes interrupted, with idle, vaine, and wandring cogitations: that therefore wee be onely mindfull, with true zeale, and feruency of spirit, to pray and beseech the Lord, that it would please him to goe forward with this most excellent worke of our regeneration, and new birth: so, that although it cannot be fully finished, whiles wee are Vse 4.

heere;

heere; yet at least wise, wee may by his grace, attaine to such perfection, as not onely to fight, but also to prevaile against the corruption of our hearts, and notwithstanding all the temptations of the world, the flesh, and the Divell, offer vp our bodies, and soules, living, and holy sacrifices, acceptable vnto God through Jesus Christ: According as such speciall grace hath the Lord promised, Ezech. 36. vnto all such as are truely desirous of the same, saying, A new heart will I giue you, and a new Spirit will I put within you, and I will take away the stony heart out of your body, and I will giue you a heart of flesh.

Ezech. 36. 26.

By grace we are not onely freed from the power and dominion of sinne: but also made the children and heires of God; yea, coheires with Christ.

Exposition. Rightly are wee said to be the children of God by grace, because nothing else can be alledged, as any cause, or reason of our exaltation to so great honour and dignity, but onely the meere grace and free mercy of God, who so loued vs, as S. Iohn speaketh, 1. Epist. 3. Behold, what loue the Father hath giuen vs (saith hee) that wee should

1. *Ioh.* 3. 1.

should bee called the sons of God! Where the Apostle (as you see) setteth forth this loue, with a note of admiration and attention, as a matter of no small moment, but religiously to bee admired, and regarded. For is it not (indeed) a wonderfull and vnspeakeable loue, that we being by nature the children of wrath, should yet be accounted, and be indeed the sonnes and daughters of God? that we being in our selues, most wretched and miserable sinners, should be so highly aduanced, as to be the brethren of Christ? And doth it not proceed from speciall grace and fauour, that we being worthy of nothing but of eternall death and condemnation, should be coheires with Christ, and accounted worthy inheritors with him, of eternall life and saluation? Surely, this loue, this grace and mercy, is so surpassing excellent, as that it can neuer be sufficiently expressed, much lesse then possible to be deserued. *Ephes. 2. 5.* *Heb. 2. 12.*

We account it a great honour and dignity, to be the sonnes & children of rich and wealthy Parents; of Noble, and Honourable Personages, and especially of great Princes, and Monarks. And surely, so it is,

is, if we looke no further then the world. But if with a spirituall eye, and regenerate consideration, wee enter into the examination of the matter, we shall finde, that euen the poorest, and miserablest creature that is in the world (if hee bee through Christ, the adopted childe of God,) is in a farre more blessed and happy estate, then the other with all their riches, and worldly honour, if together with these outward good things, they haue not receiued the Spirit of Adoption.

Reason 1

For why? The Princes, the Nobles, and rich men of the world, though they giue their children all that they haue, yet all is but vaine and vncertaine riches: the time of their enioying them is but small: and yet in this small space of time, innumerable are the inconueniences that they are subiect vnto. So that oftentimes it comes to passe, that a man is rich and in honour now; and within a little while, base, & beggerly, hauing little or nothing of his owne, to sustaine himselfe withall. Whereas, the honour, and wealth, which God bestoweth vpon his adopted children, is incorruptible, and euerlasting. The one perisheth, (as our Sauiour speaketh, Ioh. 6.) the

Eccl. 2. 7, 8, 9. &c. Esay 40. 8. Ioh. 6. 27.

6.) the other endureth to eternall life. Farre more excellent therefore is the estate of Gods children, then the condition of the sonnes and children of men. And so high a Prerogatiue is it, to haue God to be our Father.

For this our heauenly Father, as hee surpasseth all men in goodnesse and mercy; so is his loue much greater towards his children, then the loue of any earthly parent can be towards his; according to that of Esay 49. Can a woman forget her Child, and not haue compassion on the Son of her wombe? though they should forget, yet will not I forget thee, &c. And Mat. 7. If ye that are euill (saith Christ) can giue to your children good gifts: How much more shall your Father which is in Heauen, giue good things to them that aske him? Herein againe, towards his children, doth his goodnes appeare; that although hee hath of his owne, a deare and onely begotten Sonne, in whom (as the Scripture saith) he is well pleased; yet vouchsafeth he to adopt many other sonnes and daughters to himselfe; yea, and to make them heires with the same his naturall and dearely beloued Sonne, giuing them possession of

Reason 2.

Esa. 49. 15, 16.

Math. 7. 11.

Reason 3.

Math. 3. 17.

one and the same inheritance with him.

Rom. 8. 17. For as it is, Rom. 8. *If* wee bee children, then are we also heires. Moreouer, whereas, among the sonnes and children of men, not all are heires, but commonly the eldest, and first borne: in this adoption, all the children are heires, as well the yongest, as the eldest.

Reason 4

Now further, as Gods loue towards his children, is free without desert, and great without comparison: so is it also constant and perpetuall; the Scripture shewing in many places, that God is not like vnto mortall men, who in their loue are wauering, and vnconstant: but that

Iam. 1. 17. in him there is no variablenesse, nor shadow
Is. 13. 1. of turning. Whom he loueth, vnto the end
Phil. 1. 6. he loueth them. And in whom he hath once begun a good worke, hee will not faile to performe it, vntill the day of Iesus Christ. And as it is 1. Sam. 15. The strength of Is-

1. *Sa.* 15. 29 rael will not lye, nor repent: for hee is not
Nu. 23. 19. as a man, that he should repent. And Numb. 23. Hath hee said, and shall not hee doe it? Hath he spoken, and shall not hee accomplish it? His gifts and callings are without

Rom. 11. 29 repentance, as Rom. 11. As God is vn-
Mal. 3. 6. changeable in his essence, as Mal. 3. I am

the

the Lord, I change not: ſo is he vnchangeable in his loue. And therefore by Saint Iohn 1. Epiſt. is he expreſſely called Loue. 1.Ioh.4.8. For God (ſaith he) is loue. But if any man aſke heere by the way, whether the loue of God be ſuch towards his children, as that hee neuer hateth nor diſliketh them vpon any occaſion whatſoeuer? I anſwere that the Lord God indeed is often angry with his children, as a louing Father, and doth oftentimes ſeuerely chaſten and correct them; but he neuer hateth them. For his loue towards them, being (as you haue heard) perpetuall, and conſtant: it cannot be, that hee ſhould hate them at any time. Againe, he doth neuer deny them his mercy, but doth ſhew mercy vnto them after they haue ſinned. Hee indueth them alſo with faith, repentance, and with all other graces of ſanctification, freely alſo pardoneth and forgiueth their ſinnes, and accepteth them as righteous through the righteouſneſſe of Chriſt. All which are euident arguments, that hee doth not hate them. Loue and friendſhip among men, if it be true and ſincere, is moſt pleaſant: but to be thus beloued of God, and in account with him as his children, is not

onely much more pleasant, but also much more honourable; and not onely much more honourable and glorious, but also much more profitable; and not only much more profitable, but also much more constant then all the loue and friendship of mortall men. For by this loue and kindnesse of the Lord, wee haue communion with Christ, then the which, what can be more sweet and pleasant? And what can be either more honourable, or more profitable, then to bee the brethren of Christ, and coheires with him? Againe, as I haue shewed before, whom God once receiueth into his loue, he will still loue such a one with vnfained loue, and performe all the parts of a tender Father. And now, as there is no loue or kindnes in the world, so pleasant, so honourable, profitable, or constant, as is the loue of God; so is there none in the world, if it be of any worth, so easie to be obtained. For the Lord neuer denies his loue to any that in sincerity of heart are desirous of it: No, although in many respects, they be vtterly vnworthy to be partakers of it: Vouchsafing it to euery one that beleeueth in Christ, and hath a care and conscience to obey his will, how-

Reason 5.

howsoeuer in the manner of obedience, they discouer much infirmitie, and can doe nothing so soundly as he requires. But I will now proceede to another priuiledge and prerogatiue of sonnes.

The Children of God, by the grace of Adoption, being the brethren of Christ, and coheires with him, haue aright of inheritance not onely to the Kingdome of Heauen, but euen also to this world. The Apostle, Heb. 1. speaking of Christ, saith, Hee is made heire of all things. If of all things, then of the world. According to that also, Psal. 2. Thou art my Sonne, this day haue I begotten thee. Aske of me, and I shall giue thee the Heathen for thine inheritance, and the ends of the earth for thy possession. In this sence, and no otherwise, then by reason of this adoption obtained by faith in Christ Iesus, is Abraham said to be the heire of the world. And as Abraham, so all his seed according to the faith; all that are of the faith, being the children of faithfull Abraham, and blessed with him, as Gal. 3. For this cause thus pronounceth our Lord Iesus Christ, Math. 5. Blessed are the meeke, for they shal inherit the earth. And in 1. Cor. 3. All are yours,

Heb. 1. 2.
Psal. 2. 7, 8.
Rom. 4. 13.
Gal. 3. 7, 9.
Math. 5. 5.
1. Cor. 3. 22, 23.

yours, and yee Christs, and Christ Gods. Whatsoeuer was lost in Adam, the same by Christ is restored againe. And man (as we know) when hee was created, was made according to the Image of God, to be ruler ouer all the inferiour creatures. And now if Christ hath restored this image, then hath he also rendred againe the principality that was lost; so as euen by the right of inheritance, all these earthly good things are ours. And howsoeuer this doth not now appeare: the children of God, the faithfull members of Christ, being in number the fewest; and hauing commonly of all others the least to doe in the world, poore, and of little countenance for the most part of them: yea, hated, despised, and rather persecuted of the world and of worldly-minded men then otherwise; yet in truth, and indeed, vnto them doth the heritage of al things in the world appertaine: and not to the wicked and prophane multitude, who now enioy the pleasures and commodities of the same, and vse them, and abuse them as they thinke good. Doest thou feare God from thine heart, and hast thou receiued the Spirit of Adoption, whereby in thy heart

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thou canst call and cry, Abba Father? Then the lands, and goods, the gold and siluer, the corne and cattel which thou possessest, are thine owne. But if thou doe not truely feare God, and art not by the grace of Adoption the Child of God: then know for a surety, although thou hast all these outward and earthly riches, in neuer so great and plentifull a measure, & doest order and dispose them at thy pleasure: yet in right they belong not vnto thee; thou possessest them vnlawfully to thine own damnation. Now, how a man shall examine himselfe, whether he be the Child of God or no, I haue partly shewed before, and haue often occasion to consider it at large. And therefore now in a word, whosoeuer doth truely & faithfully beleeue in Christ Iesus, and in his righteousnesse, and redemption, such a one is vndoubtedly the Child of God; & bee it more or lesse which he enioyeth, yet it is his owne: whereas they that are destitute of this faith, though they liue neuer so pleasantly, and at their hearts ease (as we say) yet their wealth, their lands and goods are none of their owne before God; they vsurpe, and possesse the same wrongfully, and for it, one

day shall giue an account, and be called to an heauy reckoning before the dreadfull iudgement seat of God: The poore and miserable that are now in want, (and against whom they now harden their harts, and shut vp their compassions) hauing much more right to such wealth, then many of those that now possesse it: Speaking still of such poore, as truely feare God, and are by grace the Children of God; and who, howsoeuer they now cry in many places, and make pitifull mone, some through want of foode, some of apparell, some of fire, some through imprisonment, &c. and cannot be heard: yet a time of refreshing will come, when they shall bee comforted, and recompensed; and when the hard-hearted and miserable Worldlings, Vsurers, Oppressors, and wrong doers, who now make the world their god, and will neither freely distribute to
Rom. 12. 13 the necessities of the Saints, nor willingly pay that which they are assessed; (but although they possesse, some of them thousands, and othersome hundreds, will yet wrangle and contend sometimes for a shilling, and sometimes for much lesse:) A time will come (I say) when such, on the con-

contrary, shall be quite stripped out of all, and as the rich man in the flame of fire, (of whom we read Luk. 16.) though they entreat neuer so much for a drop of water to cole their tongues: yet shall they languish most fearefully for euer, and not obtaine it. Luk. 16. 24.

But now let vs make some vse of that which hath beene spoken.

If men by grace be the children of God, then such as are destitute of this speciall grace, must of necessity be the children of the deuill. For no medium, or indifferent abiding can there be in this behalfe, betwixt the children of God, and the children of the deuill. As God by his Spirit ruleth in the hearts of all his Children, and sanctifieth them to serue and please him, and to seale the assurance of their owne saluation in the workes of holinesse and righteousnesse, according to their seuerall places and callings, and the diuers occasions that are offered: So doth the deuill on the contrary, raigne, and rule in the hearts of all his children of disobedience, whereby with delight and greedinesse they endeuour themselues to fulfill his lusts in all vngodlines and vnrighteous- Vse 1. Eph. 2. Ioh. 8. 44.

nes,

nes, to the dishonour of God, and to the sure sealing of their iust condemnation. As God by his Spirit worketh in his children a sound knowledge of his will, faith, repentance, patience, zeale of his glory, and such other grace: So doth the deuill labour, and endeuour to retaine and keepe his children in ignorance and infidelity, hardens their hearts against all repentance, and remorse of conscience in regard of sinne; so as although they be guilty of neuer so great and greeuous transgressions, yet penitently will they neuer acknowledge, nor make confession of them. Heere then is fit occasion offered, to try and examine our selues in what estate we stand before God, whether wee haue receiued the Spirit of Adoption, and be in the number of his deare and beloued Children or no.

Vse 2. To the end we may haue a comfortable assurance, that we are in this number, it highly behoueth vs to pray, and beseech the Lord to plant & establish in our harts, through the grace and power of his Spirit, a true and liuely faith. For by faith wee embrace the promises of GOD in Christ, and so are made his adopted Children,

dren, according to that, Io. 1. As many as *Ioh.1.12.* receiued him, to them hee gaue power to become the Sonnes of God, euen to them that beleeue in his name. And Gal.3. Ye are *Gal.3.26.* all the Sonnes of God by faith in Chriſt. Although wee be the ſonnes and daughters of neuer ſo rich and wealthy parents, deſcended from the ſtocke and generation of neuer ſo godly and religious progenitours; yet wee may ſee in the example of the Iewes, (who had Abraham to their *Ioh.8.39.* father,) vnleſſe wee truly and faithfully beleeue in Chriſt, it is not poſſible to be the ſonnes and children of God; the Euangeliſt in the place before alledged, moſt clearely teaching, not onely that we are then made the Children of God, when we receiue Chriſt, but alſo that Chriſt is no other way to be receiued but onely by faith. They that are endued with a true and liuely faith in Ieſus Chriſt, although by reaſon of their naturall corruption, they oftentimes goe aſtray, and play the parts of diſobedient children, yet through Chriſt they remaine neuertheleſſe in this eſtate of grace. For the Euangeliſt doth not ſay, that they onely are preferred to this dignity and honour, who are pure,

and

and without sinne, worthy to be admitted into the fellowship of this heauenly kindred: For if the dignity should hang vpon such conditions, no man liuing could possibly be exalted thereunto: (all being sinners: in many things we all offending, yea our very righteousnes being but as filthy clouts, as Ro. 3. 12. Iam. 3. 2. Es. 64. 6. and Es. 64.) And therfore notably saith the Euang. that it belongeth vnto them which beleeue in his name: that is, who acknowledging with true faith, the grace of God, offered in Christ, and through Christ, doe receiue and entertaine it in their hearts. Such onely doe receiue Christ, and they onely through him, are made the adopted children of God, and co-heires with Christ of eternall life; as to this effect speaketh the Scripture in many other places.

Rom. 3. 10. Iam. 3. 2. Es. 64. 6.

Vse 3. Thirdly, the experience and assurance of this great loue of God, in adopting vs for his Children, (we being by nature the children of wrath) ought to enflame our hearts with such feruency of loue towards him againe, as to prefer him aboue all things, and resolutely at all times, without being either afraid, or ashamed, to yeeld obedience to his blessed will.

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Such a loue haue all the Children of God settled in their harts by the holy Spirit of God, as Rom. 5. The loue of God is shed abroad in our hearts by the Holy Ghost which is giuen vnto vs. Which loue of ours towards God, must yet be acknowledged to proceede from the fountaine of his loue towards vs, he louing vs first, as S^t. Iohn teacheth, 1. Epist. 4. And without whose loue towards vs, we should neuer haue beene affected with any true loue towards him. Now what it is to loue God aright, and as hee is to be loued, S^t. Ioh. 1. Epist. 2. doth plainely declare, saying, Hee that keepeth his Word, in him is the loue of God perfect indeede: heereby wee know that we are in him. So wee see, that to loue the Lord God, with a sincere affection, is to keepe his Word, to yeeld obedience to his Commandements. This is that which the Lord requireth of all such as loue him, and heerein doth all the holinesse, and sanctification of Gods children consist. As this might further be shewed out of Deut. 6. and Chap. 30. Ioh. 14. &c.

Rom. 5. 5.

1. Ioh. 4. 19.

1. Ioh. 2. 5.

Deut. 6. 5. Cha. 30. 19, 20.

Ioh. 14. 21.

Last of all, seeing by this grace of Adoption, we are not only the children of God, and

Vse 4.

and the brethren of Christ, but the brethren also of one another, according to
Mat. 23. 8. that of our Saviour, Math. 23. All ye are brethren. This must teach us to loue one
Rom. 12. 10 another with brotherly loue, as Rom. 12. Be affectioned to loue one another with brotherly loue. The husband loueth the wife, and the wife the husband; the father the child, and the child the father: and hereunto are they led, and allured, by the very law of nature: For we may see this kind of loue, euen among such as haue no spark at all of the true feare of GOD. But the loue wherewith Gods children are to loue one another, is such a loue, as whereunto men are drawne, and induced, not by nature, nor for worldly and carnall respects, but for conscience sake, respecting onely the good of such as are loued, and desiring and endeauouring to make them ioynt-partakers of such grace and goodnesse, as it hath pleased the Lord to bestowe vpon them. Thus to loue, will be a seale of our election, and as acceptable to Christ, as if it were done to himselfe. Yea, this affection sheweth, that we are liuing members in Christes body, it greatly pleaseth God, and hath praise with him. And thus

ought

ought there to be among all Gods Chil-
dren a communion of Saints, and that not
onely because they are brethren and mem-
bers of one body, but also in regard of
their communion with Christ: Of which
communion speaketh he himselfe, Ioh. 15. Joh. 15. 5.
saying, I am the vine, ye are the branches.
And heereof also is the Sacrament of the
Lords Supper a seale, according to that
1. Cor. 13. The bread which we breake, is it 1. Cor. 10.
not the communion of the body of Christ? 16.
As there is such a communion (I say) be-
twixt Christ, and the faithfull, he abasing
himselfe, as if he were one of them, a friend
to their friends, and an enemie to all such
as are at enmity with them (of the swæt-
nesse, honour, profit, and constancie of
whose loue I haue already spoken:) euen
such in like maner ought to be the fellow-
ship, the communion and loue of the Chil-
dren of God among themselues, and as
touching the reputation of friends, and
enemies, none accounting him his friend,
that is an enemie to the Gospell, either in
the Ministerie or profession of it: so also
in all other respects: cheerefully and
willingly imparting, and communicating
the good gifts of the minde, and the out-

ward

ward and temporall good things of this life, for the helpe and comfort of one another, as occasion is offered: To reioyce with them that reioyce, and to weepe with them that weepe, as the Apostle exhorteth, Rom. 12. having such a Christian feeling and affection, as to transferre (as it were) the persons of our brethren vnto our selues, considering their ioy and sorrow, as if our selues were in the same condition. Loue and vnity among brethren thus grounded and established, is like the dewe that falleth downe to giue nourishment to the ground: And like the Oyle that dropped downe from Aarons beard, as the Prophet vseth these similitudes, Psalm. 133. plainely therein teaching, that when men embrace one another with true and vnfained loue, it is as when the fields & hearbs receiue nourishment by the dewe of heauen. And it is a thing that yeeldeth a very sweet sauour vnto God, as a good and acceptable sacrifice vnto him; yea euen like the smell of the holy Oyle, that was powred vpon Aarons head.

Rom. 12. 15, 16.

Heb. 13. 3.

Psal. 133.

Quest.

*Queſt.*7. What is Chriſt?

Anſw. *Chriſt is the eternall Sonne of God, perfect God, and perfect man, in one perſon*, Pro. 8. 22, 23. Ioh. 1. 1. Gal. 4. 4. Heb. 2. 14. Iam. 1. 14. 1. Ioh. 4. 2. Eſay 7. 14.

*Queſt.*9. Had Chriſt alwayes theſe two natures in one perſon?

Anſw. *Chriſt, as touching his Godhead, was without beginning, of one and the ſame Eſſence and Being with the Father, equall, and all one with him, in glory, maieſtie, and power: And he became man, when he tooke to his diuine nature, our fleſh in the wombe of the virgin* Mary, *like vnto vs in all things, except ſinne*, Eſay 53. 8. Ioh. 10. 30. Phil. 2. 6. Ioh. 5. 21. Luke 1. 35. Heb. 2. 16, 17. Heb. 4. 15.

EXPOSITION.

THeſe three points (for the better vnderſtanding of theſe two principles) doe fitly offer themſelues

to be considered. First, that there are two natures in Christ, a diuine, and humane nature. Secondly, although there be two natures, yet there is but one person. And thirdly, how this vnion of both natures was made in one person. That there are two natures in Christ, it is euident as concerning his diuine nature, Ioh. 1. In the beginning was the Word, and the Word was with God, and the Word was God. By the Word in which place, that the Euang. vnderstandeth not that word of God which is spoken, and vanisheth, but the person of the Sonne of God: it is manifest not onely in that hee saith there expressly, that that Word was God, but addeth also, that All things were made by him, and without him was nothing made that was made: in him was life, and the life was the light of men. And yet more plainly, And the Word was made flesh, and dwelt among vs, and we beheld his glory, as the glory of the onely begotten Sonne of the Father, full of grace and truth. By all this compared together, it is very cleare, that our Lord Iesus Christ is the Word, and onely begotten Sonne of God, and that as he is the Word, and Son of God,

Ioh. 1. 1, 2, 3, 14.

he

he is without beginning, hee is no creature, not taking his Eſſence with the things created, but his Being is eternall, and before all things. According as moſt notably, Pro.8. doth Salomon bring in the perſon of the Sonne of God (whom hee there calleth the Wiſdome of God) after this manner ſpeaking of himſelfe: The Lord hath poſſeſſed me in the beginning of his way, I was before his workes of old, I was ſet vp from euerlaſting, from the beginning, and before the earth. And a little afterward, Then was I with him as a nouriſher, and I was daily his delight, reioycing alway before him: And I tooke my ſolace in the compaſſe of his earth, and my delight is with the children of men. Now ſeeing in the beginning, God created heauen and earth (as Moſes ſheweth, Gen.1.) And yet this Wiſdome & Word of God (who is his eternall Sonne) was (as Salomon ſpeaketh) before the ſame worke of creation: it is plaine, that hee had no beginning of Eſſence, but is from euerlaſting and before all worlds. The Apoſtle Peter, 1.Epiſt.1. ſaith of Chriſt, That hee was fore-ordained before the foundation of the world. And Ioh.8. he thus teſtifieth of him- Pro.8.22, 23,30,31. 1.Pet.1.20.

Ioh. 8. 58. himselfe, Verily, verily, I say vnto you, before Abraham was, I am. He saith not, I was, or haue beene, for so should hee haue attributed no more to himselfe then to the Angels: for the Angels and celestiall spirits were in time before Abraham, and so was the very deuill: but in this phrase of speech, I am, hee exempteth himselfe from all moment of time, and proueth the sempiternity of his Diuinity, as hauing neither beginning nor end of dayes. For if he began not in the beginning, but was (as the Euangelist saith) in the same, then can it not be, but that as hee was without beginning, so shall hee also be without ending: As Reuel. 1. I am Alpha, and Omega, the beginning, and the ending. He saith not, I haue ending, neither doth hee say, I haue beginning, but I am the beginning, and the ending. Infinite are the testimonies which might further be alledged for the proofe of this; but the point is plaine, and therefore now to the consideration of his humanity. That that Word, and eternall Sonne of GOD, which was with GOD in the beginning, and who being God, created all things that are, &c. That euen that Word (I say) vouchsafed so far

Reu. 1. 8.

to

to abaſe himſelfe, as to deſcend from heauen, and to become man like vnto vs in all things, except ſinne: I might make this manifeſt by many teſtimonies of the old Teſtament, propheſying and foretelling that it ſhould be ſo; but of this there being alſo no doubt amongſt vs, two or three may ſuffice. In Eſay 7. The Prophet propheſying of Chriſtes humanity, hath theſe words, The Lord himſelfe will giue you a ſigne: Behold, the virgin ſhall conceiue and beare a Sonne, and ſhe call his name Immanuel, (or God with vs:) Butter and honey ſhall he eate, till he haue knowledge to refuſe the euill, and to chuſe the good. Alſo chap. 9. Vnto vs a child is borne, and vnto vs a Sonne is giuen, and the gouernment is vpon his ſhoulder, and hee ſhall call his name Wonderfull, Counſellor, the mighty God, the euerlaſting Father, the Prince of Peace, &c. Hereunto may be added the promiſes that were made of him to Abraham, and before him to our firſt parents, Gen. 3. and chap. 12. and 22. As alſo to Dauid, Ier. 23. Pſal. 89. But let vs ſee what the new Teſtament ſpeaketh, of the accompliſhment and fulfilling of that which was thus propheſied of before. Wee may ſee, Math. 1.

Eſa. 7. 14, 15.

Eſa. 9. 6, 7.

Gen. 3. 15. *Gen.* 12. 3. & 22. 18. *Ier.* 23. 5, 6. *Pſal.* 89 35, 36, 37.

Matth. 1. 1, &c. *Luk.* 3. 23, &c. and Luke 3. how diligently these two Euangelists doe draw the lineall descent of Christ, from the loynes of Abraham to Dauid, and from Dauid to the Virgin Mary, who, when the fulnesse of time was come, that he should be deliuered, brought forth a Sonne, who in all respects appeared to be true, and very man; And for which cause doth the Scriptures call the said blessed Virgin, not a supposed mother, but a true & naturall mother, which, of the substance of her owne body, gaue true flesh, and substance of man, to the Son of God, according to that, Esay 7. which was alledged before. And for which consideration also, saith the Apostle, Gal. 4. that God sent forth his Son, made of a woman, that is, according to mans nature. Further proofe may be had, Heb. 2. and chap. 4. 1. Tim. 3. Rom. 2. but I passe to the second branch.

Gal. 4. 4.

Heb. 2. 14, 16. *Heb.* 4. 15. 1. *Tim.* 3. 16 *Rom.* 9. 5.

Although there be two natures, yet there is but one person.

Reason 1.

For if there should bee two persons, then of necessity there must bee two Christes, according to the hereste of Marcion, who wickedly affirmed, that there were two Christes, the one crucified, and the other not. But for the cleare vnder-

stand-

ſtanding of this deepe myſterie, that two natures remaine in the one perſon of Chriſt, a true Diuine, and a true humane nature, (either of them retayning its own diſpoſition, and peculiar properties,) it is euident in the very ſame places of Scripture, which haue already beene alledged. As firſt, where the Prophet Eſay, chap. 7. ſaith not only, that a Virgin ſhall conceiue, and bring forth a Sonne: but alſo addeth, that his name ſhall be called Immanuel, as I haue noted before. In theſe words (I ſay) doth the Prophet acknowledge both natures in Chriſt: for according to his Diuine nature, he is called Immanuel, or God with vs, and according to his humane nature, he is ſaid to be conceiued and borne. Alſo in that ſaying, Eſay 9. is this apparant: Vnto vs a child is borne, and vnto vs a Sonne is giuen. For Chriſt is giuen, who as concerning his Godhead is from euerlaſting, and yet is alſo borne, hauing his beginning and being, as touching his manhood in the world. In Math. 22. After the Phariſes had anſwered touching the Chriſt, that he ſhould be the Son of Dauid, he ſaid vnto them, How then doth Dauid in ſpirit call him Lord, &c? *Math.* 22. 42, 43.

As if hee saide, Seeing Christ is without doubt the Sonne of Dauid, and yet Dauid by the holy Ghost calleth him Lord, that is, very God, of the selfe-same power with the Father; it is plaine, that Christ is very man, and very God in one person. This therefore must of necessity, and vnder paine of condemnation, be both beleeued and acknowledged: And not only so, but that these two natures also, the diuine, and humane nature, are so conioyned and united, as that they are neither swallowed vp one of another, nor confounded or mingled together, but so, as the properties of each nature remaine safe, and distinct: And so, as we must worship not two, but one Christ, true God, and true man, as touching his Diuine nature, of the same substance with the Father, and as touching his humane nature, of the same substance with vs, alwayes except sinne. This is the summe of that which shall be necessary to be considered in this place, that the one of Christes two natures, is eternall, and without beginning; the other a created nature, hauing beginning; the one impassible, the other subiect to infirmities; the one Almighty,

and

and infinite, because it is God: the other limited & cõprehended, because it is Man.

The vnion of both natures in one person, was made after a maruellous manner.

For whereas all other men generally both haue beene, and are conceiued by the seed of man, which being corrupt, hath made vs all naturally sinners, as we haue learned by that which goeth before, quest. 6. Our Lord Iesus Christ was not conceiued in the wombe of the blessed Virgin, by any seed of man, but by the Holy Ghost: who by his eternall power in her wombe, gaue a pure, and very humane body to the Sonne of God, so that hee became both God and Man in one person, the properties of each nature remaining safe, and vnconfounded, as was shewed before. If hee had beene conceiued by man, then had he not beene void of sinne, and so should hee haue beene vnfit to deliuer vs from sinne: And therefore Ioh. 17. For their sakes (saith he) I sanctifie my selfe. And Heb. 7. Such an High Priest became vs, who is holy, harmelesse, vndefiled, separate from sinners, and made higher then the heauens. The History of this is liuely set forth by the Euangelist Luke, chap. 1. how after

Reason 2.

Ioh. 17. 19.

Heb. 7. 26.

after the Angell had told the blessed Virgin that she should conceiue in her wombe, and bring forth a Sonne, & call his name IESVS: Shee asked him how this could be, seeing she knew not a man? Then the Angell answered, and said vnto her: The Holy Ghost shall come vpon thee, and the power of the Highest shall ouershaddow thee; therefore also that holy thing which shall be borne of thee, shall be called the Son of God. Thus the points beeing cleere and manifest, that there are two natures in Christ, a Diuine, & a humane nature: Secondly, although there be two natures in Christ; yet there is but one person: and thirdly, that this vnion of both natures in one person, was made after a wonderfull manner: Now let vs come to the vses.

Luke 1. 31, 34, 35.

By this which hath been spoken, wee may see, that there is a double consideration to be had of Christs Diuinity: the one more secret and hid, as concerning his substance and being: as how her is of the Father, how coeternall, and consubstantiall with him; how like vnto him in all things, equall in wisedome, power, and euery vertue: And againe, how so begotten of him, as that there is no separation of

of Essence. For this (by the way) is necessary to be vnderstood, that whereas hee is said in the Scripture, to be begotten of the Father, and to come from the Father into this world: it must not so bee vnderstood, as though by being begotten, or by his comming from his Father, hee were separated from him: For howsoeuer it be so with vs, and that we are subiect to such diuisions, and separations: yet is it farre otherwise with God, and his Word, and onely Sonne, so as that his eternall Son, neither by being begotten, nor by any going forth is separated from the Father; euen as neither the brightnesse in passing from the Sunne, is separated from the Sunne; nor the heat in ascending from the Fire, is separated from the Fire; nor the counsell or wisdome of the heart in a wise man, is separated from the man in giuing good counsell, or in performing any wise or godly action.

The other consideration of Christs Diuinity, is more plaine, and apparant, appertaining to his workes and manifestations, whereby his Maiesty (which would otherwise remaine vnknowne, not onely to vs mortall men, but euen also to the

the very Angels themselues, and heauenly spirits) doth now brightly shine, and shew it selfe. In the first of these, the Holy Ghost in the Scripture, is briefe, and sparing; but in the other, large and ample.

Vse 1. Which must teach vs to take diligent heed, that wee stay not too long, nor beat our heads too much, in the consideration of the diuine Essence, lest with the brightnesse of the same most high and excellent mysterie, our mindes and hearts be rather dulled, and confounded, then in any measure lightned, and instructed. And on the other side, that we exercise our selues, and spend a large and long continuance in the contemplation and reuelation of the same incomprehensible Essence. My meaning is, that both in the one, and in the other, we proceed so farre, and no further, then the bounds and limits of Gods Word. Whatsoeuer is reuealed in the Word of God, either concerning the blessed Trinity, or touching any other matter, the same, and euery part thereof, we must zealously settle our selues to know and vnderstand: (it being to this end committed to writing, that we should glorifie God, in the knowledge, profession, and practice

practice of it:) but whatſoever the Lord hath not revealed therein, wee muſt not ſo much as thinke upon it; being aſſured that it is the Lords will, that wee ſhould remaine in ignorance of the ſame: As Deut. 29. The ſecret things belong to the Lord our God; but the things revealed, belong vnto vs, and to our children for ever. Rom. 15.4. Deu. 29.29. Vſe 2.

Secondly, as nothing, then a ſerious conſideration of that which hath been ſpoken, can poſſibly be more joyous and comfortable vnto all Gods Children, who truely and faithfully beleeve in Chriſt, then to conſider (I ſay) that even the ſame Chriſt, who abaſed himſelfe to take our fleſh, and to have ſence and feeling of our infirmities, is God from everlaſting, able to relieve vs in all miſeries, and calamities, and to deliver vs from the ſame: That hee, who is our Mediatour, Atonement-maker, and ſuffered for our ſinnes, is the Lord of life, and ſalvation, able, and willing to forgive vs our ſinnes, and to exalt vs to the partaking of eternall glory: even ſo on the other ſide, can there be nothing more terrible, and diſcomfortable to the children of this world, to the carnall, and prophane, then to conſider, that

the

the very same Christ, the wholesome doctrines and exhortations of whose Word and glorious Gospell, they reiect, and wilfully transgresse; and whose faithfull seruants, both in the Ministery and profession of it, they contemne, deride, and persecute, is a God of power, a God of vengeance, able, and ready to tumble them headlong into the bottomlesse pit of Hell and condemnation, among the Diuell and his Angels, where shall be weeping, and gnashing of teeth; and out of which there shall neuer be any redemption.

Vse 3. Thirdly, as the obstinacie, and wilfull blindnesse of the Iewes, is hereby discouered; who, although they had Moses and the Prophets, dayly read and preached among them, and professed a continuall expectation, and looking for of the Messiah, according thereunto; yet when hee was come, most reprochfully notwithstanding reiected him, as Ioh. 1. Hee came vnto his owne, and his owne receiued him not. So it teacheth vs, that to the end we may attaine to the true knowledge of Christ, for the settling and reposing of a true & liuely faith in his name, for our saluation; and that our faith, and hope in him may not

Ioh. 1. 11.

wauer,

wauer, but continue firme and vnmoueable in al temptations: that therfore in the feare of God, and with due reuerence and attention we apply our selues to the searching, hearing, and consideration of the holy Scriptures. And as in all other places, because euery word is pure and full of instruction, profitable to teach, to improue, to correct, and to instruct in righteousnesse, that the Man of God may be absolute, beeing made perfect to all good workes, as the Apostle teacheth, 2. Tim. 3. so especially in such places of the Old Testament, as prophesie and foretell of his comming, incarnation, and of his humiliation, & sufferings: And in such places of the New Testament, as make mention of the full accomplishment, and performance of that which was spoken of before. For this is a notable way (through the gracious assistance of Gods Spirit) to attaine vnto that which we desire in this behalfe: According as hereunto most plainely exhorteth our Lord Jesus Christ himselfe, Ioh. 5. saying; Search the Scriptures, for in them ye thinke to haue eternall life, and they are they, which testifie of me. 2. Tim. 3. 16, 17. Ioh. 5. 39.

Quest.

Quest. 10. Was it of necessitie, in regard of our saluation, that Christ should haue two Natures, and be in one person, both God and Man?

Answ. *It was a matter of so great necessity, in regard of our saluation, that Christ should haue two Natures, and be in one Person, both God and Man; that he could not otherwise haue ouercome death, and the Diuell, vnder whose captiuitie we were holden; neither haue satisfied Gods iustice for our sinnes, nor reconciled vs vnto him,* 1. Ioh. 3. 8. Heb. 2. 14. Gal. 4. 4, 5. 2. Cor. 5. 21. 1. Pet. 2. 24. 1. Ioh. 2. 1, 2.

EXPOSITION.

THe strength of sinne and death, and the power of Satan bee such, as that no vertue, or strength of Man, no nor of Angels, can doe any good to dissolue the same. The strength of man cannot, because all mankind are naturally sup-

ſuppreſſed, and held captiue in this bondage. And therefore as Iob demandeth, chapter 14. Who can bring a cleane thing out of filthineſſe? So may I ſay, Who is able (being himſelfe a priſoner, & bound) to deliuer him that is bound, and in priſon alſo? The ſtrength of Angels could doe no good herein: for the nature of Angels cannot take away the euill of ſinne from mankinde, by which Satan doth raigne in the World. Wherefore the ſtrength of God was in any caſe requiſite; yea, ſuch a Redeemer, as being indued with the power of God, ſhould both take away the euill of ſinne, which is in our fleſh, and alſo deſtroy the kingdome of Satan. But Chriſt being in one perſon both God and Man, did all this, he being ſtronger then Satan, and whoſe Spirit alone is able to heale our hearts, and to deliuer vs from the power of condemnation. By this means alſo he had ỹ right of redemption. For as touching his Godhead, he is our Creator, and wee his creatures; & concerning his manhood, by taking our fleſh, he is become our brother, as the Apoſtle teacheth, Heb. 2. Hee is not aſhamed to call vs brethren, ſaying, I will declare thy

Iob 14.4.

Reaſon 1.

Reaſon 2.

Heb. 2.11, 12.

thy Name vnto my Brethren.

Ob. But here it may be demanded: If Christ redeemed vs by giuing a ransome: how then did he violently take vs away from Satan, and destroy his kingdome? That hee redeemed vs for a price, or ransome; the Apostle 1. Cor. 6. and 7. doth witnesse, saying; Ye are bought for a price. And againe, that he stoutly ouercame Satan, and His guard destroyed his kingdome, and violently carried away the spoile: thus witnesseth he of himselfe, and of his conflict with Satan, Luke 11. When a strong man armed keepeth his palace, the things that he possesseth are in peace. But when a stronger then he commeth vpon him, and ouercommeth him, he taketh from him all his armour wherein he trusted, and diuideth his spoiles. And the Apostle also Heb. 2. making mention of the triumph of Christ, in the spoile of Satan, saith, that hee destroyed him that had the power of death, that is, the Diuell.

1. Cor. 6. 20. chap. 7. 23.

Luke 11. 21, 22.

Heb. 2. 14.

Sol. For the better vnderstanding of this, wee must know that those things are spoken of Christ, in sundry respects. Whereas hee redeemed vs by a ransome; that is not to bee referred vnto Satan, but vnto God

God the Father, vnto whom hee gaue in ransome for vs his own bloud. According to that Ephes. 1. By whom (saith the Apostle) wee haue redemption through his bloud. And 1. Pet. 1. Ye are not redeemed with corruptible things, as siluer and gold &c. but with the precious bloud of Christ. And 1. Tim. 2. who gaue himselfe a ransome for all men. This ransome he gaue (I say) to God his Father. For he offered himselfe vnto him as the Mediator, & the price of his bloudshed for a sacrifice: Not to Satan (as I said) but to God his Father. And therefore Heb. 9. How much more then shall the bloud of Christ, which through the eternall Spirit offered himselfe without spot to God, &c? Againe, whereas hee is said to deliuer vs with strong hand: that is to bee referred vnto Satan, the Prince of this World, whose power and kingdome hee destroyed, deliuering them who were detained captiues. *Ephes.* 1. 7. 1. *Pet.* 1. 18, 19. 1. *Tim.* 2. 6. *Heb.* 9. 14.

But here againe, if it bee demanded, wherefore he gaue a ransome to God the Father, seeing we were not his, but Satans prisoners? Ob. 2.

The ransome was giuen, not to the wrongfull Tyrant, but vnto him that had Sol.

right to condemne vs, that is, to GOD, whom our first Parents and our selues had grieuously offended; his iustice was to bee satisfied; and whereas there was none that could doe this, but he alone that was free from all transgression, and disobedience: He therefore sent his eternall Word, the second person in the Trinitie, to take vpon him our flesh, that being man like vnto vs in all things, except sin, he might, as the Apostle speaketh, Rom.8. condemne sinne in the flesh. For this purpose, did our Lord Iesus Christ offer himselfe to God the Father, as a ransome of redemption for vs all; that being deliuered frō the right of condemnation, and guiltinesse of sinne, we might be made at one with him.

Reason 3.

Heb.4.15.

Rom.8.3.

And this atonement destroyed the strength and power of sinne, and Satan: it being vnpossible that Satan should hold them any longer prisoners, who were made at one with God, by the ransome of redemption. Now all this was done vpon the Crosse; both the ransome of our redemption was giuen to GOD the Father, to reconcile mankinde, when he shed his blood for vs, and the power of sinne,

and

and Satan was deſtroyed withall; according to that, Heb. 2. which I noted before: and Col. 2. putting out the handwriting of Ordinances that was againſt vs, which was contrary to vs, he euen tooke it out of the way, and faſtened it vpon the Croſſe, &c. Col. 2. 14.

Thus you ſée ſome reaſons, wherefore the eternall Word, and Sonne of God, Chriſt Jeſus, toke vpon him our nature, and ioyned the ſame to his Godhead, and ſo became both God and Man in one perſon, that ſo hee might bee a fit Reconciler, and Atonement-maker betwixt God and man. Hee vtterly to this end abolishing and taking away ſinne, which was the cauſe of Gods iuſt anger. And ſo, as the Lord God, by his interceſſion, is not onely appeaſed, and pacified; but alſo by, and for his Mediators ſake, hath bound himſelfe with this Couenant and promiſe, that he will freely forgiue the ſinnes of all thoſe that truely beleeue, and that hee will not faile to giue them eternall life. This is the Couenant which the Lord hath made with vs through Chriſt; the which Couenant of reconciliation is dayly confirmed vnto vs in the Sacraments,

as wee shall prowe (God willing) in that which followeth.

Reason 4. Nay, we may see further, that it was a matter of so great necessitie, that our Lord Jesus Christ should haue two natures, and be in one person both God and Man, that vnlesse he had been so, it had beene vtterly vnpossible for any flesh to be saued. So great is otherwise the disagrement betwixt our sinne and corruption, and the most excellent pureneſſe and cleaneneſſe that is in God. For seeing all our misery and destruction doth spring from hence, that wee by the corruption of our nature, are estranged, and separated from God: it must needes follow on the other side, that from hence springeth our whole saluation, that wee bee ioyned againe with God, the fountaine of life, and true felicitie. The which coniunction, by reason of the corruption of our nature, and wickedneſſe of our hearts, is vtterly vnpossible to be had, without a Mediator and reconciler. For we in Adam are become darkeneſſe, the seruants of sinne, and subiect to death and condemnation: whereas on the other side, God is Light, and in him is no darkeneſſe at all; yea, most excellent pure,

and

and perfect righteouſnes. And what agreement can there bee betwixt light and darknes; betweene righteouſnes, and vnrighteouſnes; Chriſt, and Belial? as 2. Cor. 6. Now if the Lord Jeſus had not been in one perſon both God and Man, he could not thus haue performed the office of a Mediator; he could not by interceſſion, death, and redemption, haue ſet vs free from the guiltineſſe of ſinne and death, nor from the tyranny of Satan; his righteouſnes could not haue bẽ imputed vnto vs; he could not haue purged vs from all iniquitie, nor haue made vs coheires with him of the Kingdome of Heauen. 2. Cor. 6. 14, 15.

Some other reaſons may bee added, to proue the neceſſity of two natures in his one perſon. It was neceſſary that Chriſt ſhould haue a diuine nature, and bee God, that he might know the will of God, and reueale the ſame vnto vs. For wee of our ſelues cannot ſee God, and his will: but we know (as Saint Iohn ſaith 1. Epiſt.) that the Son of God is come, and hath giuen vs an vnderſtanding, that we may know him that is true. And Ioh. 1. No man hath ſeene God at any time, the onely begotten Sonne which is in the boſome of the Father, Other Reaſons. 1. Ioh. 5. 7. Ioh. 1. 12. 26. 14. 2, 3.

Father, hee hath declared him.

Secondly, that the price of our Redemption might be equivalent, and of the like worthinesse, as the offence was in the sight of God, which could not have beene, unlesse that person, which was the Sonne of God, had dyed for vs. For neither gold nor siluer, nor any other precious thing could redeeme vs, but onely the precious blond of Christ, who was a Lambe without blemish, and without spot, as the Apostle Peter speaketh, 1. Epist. 1. Unlesse, he had been God, he could not haue giuen vs power to become the sonnes of God; he could not haue beene our eternall high Priest, nor perpetually sit at the right hand of God, to make intercession for vs. Hee could not haue been present, at all times, and in all places, to gather his Church, to direct the hearts of the faithfull, to heare their prayers, and to forgiue their sinnes. He could not haue raised the dead to life, abolish death, exercise iudgement, nor giue eternall life to those that loue his comming.

1. Pet. 1. 18, 19.

Ioh. 1. 12.

Heb. 7. 17.

Rom. 8. 34.

Of the like necessitie was it, that hee should be man. First, the iustice of God did require, that as man had offended, and

brake

brake his law and commandement: so man should also fully satisfie for the same, that his righteousnesse may iustly bee imputed vnto others. Secondly, that the appointed Messiah and Sauiour might sustaine that punishment, which by Gods sentence was due for sin, as namely Death, but GOD alone could not haue died. Thirdly, that wee might haue the more sure comfort & confidence, in our necessities to appeale to the throne of Gods grace, seeing hee being our high Priest, was very man as we are, and partaker of our infirmities. And lastly, that we might be the more certainely assured of our resurrection, and that both in body and soule wee shall vndoubtedly enioy eternall life, seeing our Lord Iesus Christ, hauing the same nature that wee haue in all things, except sinne, hath raised it from death, and carried it with him into heauen, there as our Head, keeping possession for vs vntill the time, that wee, as members of his mysticall body, shall be ioyned to him. For where the Head is, there must the members be, as Ioh. 12. Where I am, there shall also my seruant be. And chap. 14. I goe to prepare a place for you, I will come againe, and

Heb. 4. 15.

Ioh. 12. 26.

Ioh. 14. 2, 3.

and receiue you vnto my selfe, that where I am, there ye may bee also. Now for some vse.

Vse 1. In that God sent downe in this sort, his eternall, and onely begotten Sonne, to take our flesh, and to become man, like vnto vs in all things, except sinne, that he comming betwixt Gods iustice and our sinnes, satisfying his iustice, and making amends for all our iniquities, might turne from vs his wrath and displeasure, and purchase for vs reconciliation with his Father, remission of sinnes, righteousnesse before GOD, and eternall life in heauen. Herein (I say) hath God commended his loue and fauour towards vs, much more effectually and abounda[n]tly then in any other thing whatsoeuer. When he created the world for our sakes, hee declared therein a manifest testimony of his good will towards vs; and so also when he created vs, and all other creatures for our vse: but yet in neither of these respects is his loue so apparant, as in the giuing of his Sonne: For what should wee haue beene the better for the world, or what would our creation haue any thing at all auayled vs, vnlesse wee had

had beene made acceptable vnto him in his Beloued? eſpecially conſidering how ſone we degenerated from that integrity, and perfection wherein hee created vs, ſo as by nature we are now no better, then the very children of wrath, and heires of condemnation? Of this loue of God, teſtifieth the Scripture in many places, as Rom. 5. God commendeth his loue towards vs in that, while we were yet ſinners, Chriſt dyed for vs, much more being iuſtified by his blood, wee ſhall be ſaued from wrath through him. And 1. Ioh. 4. In this was manifeſted the loue of God towards vs, becauſe that God ſent his only begotten Sonne into the world, that we might liue through him: Herein is loue, not that wel oued God, but that hee loued vs, and ſent his Sonne to be the propitiation for our ſinnes. And Ro. 8. He ſpared not his owne Sonne, but deliuered him vp for vs all. Abraham is greatly commended in the Scripture, for that he would haue offered his ſonne Iſaac; and it is recorded as a token of great loue: but is not this an argument of farre greater loue, that God ſhould giue his Sonne for vs? Hee is the God of heauen, and earth, and yet had he a gracious reſpect vnto vs wretched

Rom. 5. 8, 9.

1. *Ioh* 4. 9, 10.

Rom. 8. 32.

Gen. 22. 12, 16.

wretched sinners, who being naked in our selues, he cloathed vs with the righteousnesse of his Sonne, so as now our righteousnesse excelleth the righteousnesse of all others. The experience and consideration of which wonderfull loue, and kindnesse of God towards vs, ought to perswade our hearts with an vndoubted assurance and resolution, that there is nothing else of what nature and quality soeuer it be, but the Lord, out of his rich treasury, will most willingly and cheerefully impart, and communicate the same vnto vs, if in his heauenly wisedome and prouidence he seeth it to be fit for his owne glory, and our good. He hath already bestowed vpon vs, the best and the most precious Iewell that hee had, namely, his dearely beloued Sonne, vnto whom no one, nor all the things in heauen and in earth, are worthy in any measure to be compared. How then (as the Apostle addeth) shall hee not with him also freely giue vs all things? It cannot be, that the Lord should denie his children any good thing, seeing for their sakes, he hath not spared his owne Sonne.

Vse 2. Secondly, as a rare and wonderfull loue

love GOD the Father shewed towards man, in the sending of his Sonne, so no lesse rare and unspeakeable love did the Sonne himselfe expresse, in that he vouchsafed to come downe from heauen, where hee raigned in equall glory and maiestie with the Father, to take vpon him our flesh, and to submit himselfe to all our infirmities, sinne onely excepted. For by Christ we haue not onely all spirituall and heauenly blessings, as Eph. 1. hee being made vnto vs (as the Apostle speaketh, 1. Cor. 1.) Wisedome, Righteousnesse, Sanctification, and Redemption: but whatsoeuer also belongeth to this present life, as 1. Cor. 3. All are yours, and ye are Christes, and Christ is Gods. Hee is the heire of all things, as Heb. 1. and whatsoeuer the Father hath, belongeth vnto him: as Ioh. 16. All things that the Father hath, are mine. And wee through the grace and mercy of God, are adopted co-heires with him, as Rom. 8. Whereupon it must needes follow, that if we haue Christ the Lord, and heire of all good things, there is no cause for vs to doubt, but that whatsoeuer is fit and necessary, shall be imparted vnto vs.

Eph. 1. 5. 1. *Cor.* 1. 30. 1. *Cor.* 3. 22, 23. *Heb.* 1. 2. *Ioh.* 16. 15. *Rom.* 8. 17.

Thirdly,

Vse 3. Thirdly, whereas our Lord Jesus Christ, being in one person both God and man, hath ouercome Death and the Deuill, vnder whose captiuity we were holden, hath satisfied Gods iustice for our sinnes, and reconciled vs vnto him: It is not that we should liue at our owne liberty and disposition, and behaue our selues as we think good: but that (as the Apostle speaketh, Rom. 14.) Whether wee liue or die, we might be the Lords. For Christ therfore dyed, rose againe, and reuiued, that hee might be Lord both of the dead and liuing. That which a man hath dearely bought, and duly payd for, he may well account it to stand with great reason, that the same should be wholly at his direction, and not at the wil and commandement of another. Our Lord Jesus Christ hath dearely bought vs, being vtterly lost in our selues, not with gold or siluer, but with his owne precious blood, as I noted before; and therefore doth it stand with great equity and reason, that we should now be wholly imployed in the seruice of his Maiesty, and not in the seruice of our owne lusts, and corrupt affections, as by nature wee are enclined. This was the end of

Rom. 14. 8, 9.

Christes

Chriſtes incarnation, wherefore he toke vpon him our ſinnes, with the curſe and condemnation due vnto them, that we being deliuered from the guiltineſſe of ſin, from the wrath of God, and torments of hell, might be his peculiar people, ſanctified to ſerue him in holineſſe and righteouſneſſe all the dayes of our life; euermore acknowledging, that the beſt ſeruice we can doe, is bitterly of no value, in comparison of the leaſt of his mercies towards vs. Luke 1. 74, 75. Tit. 2. 14.

Queſt. 11. How did Chriſt performe this, according to his fleſh, and humane nature?

Anſw. *By his humiliation, and ſuffrings, wherein hee became obedient vnto the death, euen to the death of the Croſſe,* Phil. 2. 7, 8.

EXPOSITION.

OVR Lord Jeſus Chriſt, being anoynted to be our high Prieſt, (not according to the order of Aaron, who needed a Succeſſour but) according to the order of Melchizedech, to continue

continue for euer, was appointed of God
Heb. 7. 3. his Father, to be a propitiatory sacrifice, and satisfaction for our sinnes by his sufferings, as by the onely sacrifice of reconciliation, to deliuer both our bodies and soules from eternall death and condemnation, and to purchase for vs the fauour of God, righteousnesse, and life. By his sufferings (I say) the which to this end, and to bring this to passe, how great and wonderful they were, what sorrowes and temptations hee endured, and into what low and base condition for this cause hee was brought, and submitted himselfe vnto: The Euangelist Mathew, chap. 26.
Math. 26. 37, &c. and Luke, chap. 22. doe expresse at large:
Luke 22. 44, &c. As how hee began to wax sorrowfull, and grieuously troubled, and as one full of anguish, said vnto his Disciples, My soule is heauy euen vnto the death: That such was his terrour and feare, that he not onely at two seuerall times desired his heauenly Father to deliuer him from the bitternesse of his Crosse and Passion; and so wonderfully cast downe, that there was neede of the presence of an Angell to comfort him, and for very paine and griefe swet drops of blood, but also as one almost

bitterly

vtterly giuen ouer, and despairing of re-
lease, cryed out, My God, my God, why Math. 27.
hast thou forsaken mee? This was vn- 46.
doubtedly a wonderfull abasement, and
humiliation, most bitter anguish and ex-
tremity, the like whereof hath neuer been
felt, neither can possibly be endured of any
other. And what was the reason of it?
Hauing taken vpon him the burthen and Reason
guiltinesse of all our sinnes, which were 1
most wonderfull loathsome, and odious
before the face of God, and with the huge
weight whereof hee was grieuously presse-
sed; and therewithall also setting before
his eyes, the Tribunall seat of God, and
the heauenly Iudge himselfe, ready ar-
med with incomprehensible vengeance a-
gainst the same: No marualle if (his God-
head, being as it were hid, and remaining
secret for a time) according to his flesh, and
humane nature, he was after this manner
so wonderfully perplexed and amazed,
though he so bitterly complained and cry-
ed out. He conceiued in death, somewhat
more terrible then the separation of the
soule from the body, as namely, the horri-
ble curse and punishment, which, in the
wrath and iudgement of God, was iustly

kindled against our sinnes, the guiltinesse whereof he had so taken vpon him, that he was of necessity to sustaine, whatsoeuer the extremity of their haynousnesse had deserued. From hence proceeded his feare, his sorrow, and tribulation. For what is more heauy, what more intolerable then the wrath and vengeance of God? What comparison can there bee betwixt that which hath an end, and that which hath no end? The wrath of God is endlesse, the strength of man, in respect thereof, vtterly nothing at all; infinitely and to far too weake for the Maiestie of God. This so great wrath of God, did our Lord Iesus Christ feele sensibly and indeede, in his whole humanity, both in soule and body. For we must not thinke that bodily death it selfe, could so haue terrified the Sonne of God, if he had not seene and considered, that hee was to vndergoe the wrath and iudgement of God.

Reason 2.

Thus farre did it please our Lord Iesus Christ to humble and abase himselfe for our sakes, and by such humiliation and sufferings, to performe the part and office of a perfect Sauiour and Redeemer. Of all which there was so great necessity,

that

that without the same, the mysterie of our saluation could not possibly haue bene fulfilled.

If hee had not suffered these anguishes and extremities at all, we should haue remained in the guiltinesse of sin and death, without any hope of eternall life. If hee had suffered but onely in body, he should haue bene the Redeemer and Sauiour only of our bodies: It was of necessity therefore, that our Sauiour and Redeemer should both in body and soule sustaine the curse and punishment due vnto our sins, that so through Faith in his redemption, we might both in body and soule be eternally blessed. This was the cause of his humiliation and sufferings, yea of whatsoeuer he endured both in soule and body. Wherefore hee became our high Priest, and made himselfe an offering and a sacrifice for sin, yea such a sacrifice, as whereunto the very curse of God was ioyned: As Gal. 3. Christ hath redeemed vs from the curse of the Law, when hee was made a curse for vs; for it is written, Cursed is euery one that hangeth on tree. He tooke that to himselfe which was ours that he might impart vnto vs that which was his; hee Reason 3

Gal. 3. 13.

Deut. 21. 23

toke our ſinnes and curſednesſe to him: he indued, and enriched vs with his bleſſednes. For this cause in diuers places of the Scripture, is he called Sinne, and an
2.Cor.5.21. offering for ſinne: As 2. Cor. 5. Hee hath made him to be ſinne for vs, which knew no ſinne, that wee ſhould be made the righ-
Eſa.53. teouſneſſe of God in him. And Eſ. 53. Yet the Lord would breake him, and make him ſubiect to infirmities, when hee ſhall make his ſoule an offering for ſinne. For this, no doubt, did all the Prophets fore ſée in Spirit, that our Lord Ieſus Chriſt ſhould be accounted the greateſt ſinner and tranſgreſſor, that euer was vpō the face of the earth. Not that hee himſelfe had any ſpot of ſinne, but becauſe he toke the ſinnes of the world vpon him, and for them dyed vpon the Croſſe. For this cauſe it was, that (as the Prophet fore-told) hee was accounted among tranſgreſſours and treſpaſſers. Whatſoeuer ſinnes either haue béene committed, are, or ſhall be hereafter, by any, or all of Gods elect and choſen, from the beginning of the world vnto the end, they were all imputed vnto Chriſt, and hee bare the burthen of them: Accordinz to that of the Prophet againe, He is

deſpiſed,

despised, and reiected, hee is a man full of sorrowes, and hath experiences of infirmities: we hid (as it were) our faces from him, he was despised, and we esteemed him not. Surely hee hath borne our infirmities, and carried our sorrowes, yet we did iudge him, as plagued, and smitten of God, and humbled. But hee was wounded for our transgressions, he was broken for our iniquities, the chastisement of our peace vvas vpon him, and with his stripes we are healed. All wee like Sheepe haue gone astray, wee haue turned euery one to his owne way, and the Lord hath layd vpon him the iniquity of vs all. **And a little after,** For the transgression of my people was he plagued. **Whereunto agreeth that of the Apostle** Peter, 1. Epist. 2. Who his owne selfe, bare our sinnes in his body on the tree, that vvee being deliuered from sinne, should liue in righteousnesse, by vvhose stripes ye vvere healed. **For this cause,** Ioh. 1. **is he called** the Lamb of God vvhich taketh away the sinne of the vvorld. **And** Heb. 10. **the Apostle saith,** that vvith one offering hee consecrated for euer them that are sanctified. All these places serue plainely to proue, that our Lord Iesus Christ, when he purchased for vs eternall

Esa. 53. 3, 4, 5, 6, 8.

1. *Pet.* 2. 25.

Heb. 10. 14.

redemption, offered himselfe for a sacrifice vpon the Crosse, that he might sanctifie vs for euer. The force and efficacie of which sacrifice, continueth without any end: According to this most comfortable sentence, a little after in the very same Chapter, Where remission of these things is, there is no more offering for sinne.

The Instruments which the Lord vsed to bring Christ vnto his death, were most wicked, as Satan, the high Priests, Iudas and Pilate; for who, but such as were most wicked, could haue found in their hearts to accuse, and condemne him, that was most innocent and harmelesse? Yet the Lord vsed them in such sort, as by their meanes, that worke was brought to passe, which of all other workes of God, was most holy, and most admirable, as namely, the Redemption of Gods Elect. These wicked ones, although they apprehended Christ, arraigned, accused, condemned, and crucified him, yet was his death neuertheless a voluntary and willing death, freely, and of his owne accord, giuing vp himselfe to suffer all that was inflicted. For if he had beene vnwilling to dye, and had

had not willingly yeelded himſelfe into their hands; neither they, nor all the world could poſſibly ſo farre haue preuailed against him: According to that, Io. 10. I lay down my life, that I might take it againe: No man taketh it from me, but I lay it downe of my ſelfe: I haue power to lay it downe, and haue power to take it againe; this commandement haue I receiued of my Father. And this is alſo further manifeſt by the mighty power which hee expreſſed, in throwing the armed multitude to the ground, which came to apprehend him, as Ioh. 18. For, aſſoone as he had ſaid vnto them, I am hee, they went backward, and fell to the ground. And by his ſpeech to Peter, Math. 26. Thinkeſt thou that I cannot now pray to my Father, and he will giue mee moe then twelue legions of Angels? how then ſhould the Scriptures be fulfilled, which ſay that it muſt be ſo? Hee might alſo haue preuented Iudas, and confounded him in his deuilliſh purpoſe, before it toke any effect at all, if it had ſo pleaſed him, ſeeing he perfectly knew the ſame beforehand, as we may ſee, Mat. 26. Ioh. 13. But for our ſakes he would not, but would rather ſuffer the wicked Trai-

Ioh. 10. 17, 18.

Ioh. 18. 6.

Math. 26. 53, 54.

Mat. 26. 21

Ioh. 13 26.

for to haue his deuillish desire, and to endure the vttermost villany that the tyrannous Iewes could doe vnto him; rather, I say, then any part of our Redemption should remaine vnperformed, the which without this manner of humiliation and suffering, could not possibly haue been effected. For this cause, said he not to Iudas, Leaue off thy deuillish purpose: but, That
Ioh.13.27. thou doest, doe quickly. Neither said he to Peter, Fight manfully, and get my deliuerance by force of Armes: but, Put vp thy
Mat.26.52 Sword into his place, for all that take the sword, shall perish with the Sword.

Vse 1. And now who can sufficiently admire and maruell at it? Who can sufficiently extoll, and magnifie this wonderfull loue of the Sonne of God? Wee were not his friends, but his enemies, by reason of our sinnes; and yet, that hee should endure such, and so many things for vs: this is assuredly such rare and surpassing kindnes, as can neuer be sufficiently expressed: For what would haue become of vs, and of our saluation, if he had not thus farre abased himselfe; the iustice of God, being not possibly to haue beene satisfied any other way? For sinne is so odious in the sight

Light of God, that he cannot but punish it with an extreme punishment whersoeuer he findeth it. Our Lord Iesus Christ then standing in our roome, was therfore of necessitie, not onely to suffer the miseries of this life, but also to dye, that the very extremity of the punishment, which we had deserued, and which wee should haue borne, being laid vpon him, wee in him might fully satisfie the iustice of God, and so haue cause to glory with the Apostle, Rom. 8. and to say, Who shall lay any thing to the charge of Gods Elect? It is God that iustifieth; who is he that condemneth? It is Christ that dyed, yea, rather that is risen againe, who is euen at the right hand of God, who also maketh intercession for vs; who shall separate vs from the loue of Christ, &c? And a little after; I am perswaded that neither death, nor life, nor Angels, &c. shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord. Rom. 8. 33, 34, 35, &c.

Secondly, although it is manifest, that the death of Christ depended vpon Gods Decree, and nothing came to passe in his humiliation, and sufferings, but what God had determined for the glory of his name, and for the good and saluation of his Vse 2.

his people, according to his owne words,
Mat. 26.24 Math. 26. and Luke 24. and to that of the
Luk. 24.46. Apostles, Acts 2. & chap. 4. yet it follow-
Act. 2.23. eth not, that either Iudas, or any of the o-
chap. 4. 27, ther instruments whom God vsed, are
28. therefore in any measure to bee commen-
ded, or excused; but rather to bee account-
ed (as they were indeed) most bloudy and
cruell murtherers of the innocent and
guiltlesse; forasmuch as they had no re-
spect at all, either to the fulfilling of the
Lords Decree, or to the saluation of his
people, but were carried to iniquity; some
by malice, some by pride, some by couet-
ousnesse, some by one vngodly and carnall
respect, and some by another: According
as all obiections herein, most notably pre-
venteth the Apostle Peter in the same place
of Acts 2. where hee saith expressely, that
hee was taken by the hands of the wicked.
And whereas our Lord Iesus Christ pro-
nounceth a most fearefull woe and curse
Mat. 26.24. vpon Iudas, Math. 26. that it had beene
good for him that he had neuer been borne.
Whereby it is cleere, that although it
was ye Decree of God, that Christ should
suffer all that he did (which Decree in it
selfe was good and holy) yet the execution

of

of the Decree, in regard of the inſtruments, was moſt wicked; and farre better it had beene for them all, (as Chriſt ſaid of Iudas) if they had neuer beene borne.

Thirdly, the truth of this point directly tendeth to the confutation of the Papiſts, who, beſides the alone Paſſion and ſufferings of Chriſt, moſt groſſely and wickedly maintaine workes of ſatiſfaction; partly of their owne, and partly of the Saints departed, which they adde to the Paſſion of Chriſt, as though that alone were not ſufficient, cleane contrary to the many teſtimonies of the Scripture which haue beene remembred. And whereas they alſo blaſphemouſly affirme, that in Chriſt we haue forgiueneſſe of the fault, but not of the puniſhment: they manifeſtly ſpurne againſt the Word of God, which plainely teacheth, that Chriſt is our Sauiour, Redeemer, and Aduocate; who hath deliuered vs, not onely from part of our ſinnes, but from all our ſins; not onely from part of the puniſhment, which our ſinnes had deſerued, but alſo from euery part thereof, as we haue ſeene ſufficiently proued in that which goeth before. And Vſe 3.

indeed

indeed, it should otherwise greatly impeach the wisedome of God, if hee should send downe his Sonne, the second person in the Trinity, into this vale of misery, heere to take our flesh, & in the forme of a Seruant, and abiect man, to suffer a most vile and reprochfull death, and all to bee in the end but a party-Redeemer, and a party-Sauiour, and to yeld a great part of the glory and honour thereof vnto another. No, no, he is God, he giueth not his glory vnto others. He onely (onely hee, I say) is our full, and perfect Reconciler and Redeemer, and all the residue that I haue spoken of before. This is the doctrine of the glorious Gospell of Christ, which we teach, beleeue, and professe: this is no new doctrine, but that which was conceiued in the bosome of Gods wisedome, before the beginning of the world.

Vse 4. Last of all, the consideration of Christs death and sufferings, must worke in vs a godly sorrow for our sins; forasmuch as our sins were the cause of all the paines, sorrowes, and calamities, which our Lord Iesus Christ did sustaine, and indure, both in life and death. So often (I say) as we remember the humiliation and sufferings of

of our Lord Iesus Christ, so often should we thinke vpon our sinnes, arraigning, as it were, accusing, and condemning our selues in regard of them: and euermore withall keep this in mind, that Christ suffered not for himselfe, but for our offences, which were the proper cause of all his woe and misery. And therefore, as Christs Passion was grieuous, and bitter vnto him; so should our sinnes bee bitter and grieuous vnto vs. This wee must alwayes remember, and this vse (among the rest) we must be religiously carefull to make, as often as wee thinke vpon the Death and Passion of Christ; or else shall wee neuer reape any sound benefit thereby.

Quest.

Queſt. 12. How is Chriſts obedience, and the fruit and effect of his humiliation and ſufferings, applyed vnto vs, and made ours?

Anſw. *By a true and liuely faith*, Mar. 16. 16. Luke 7. 50. Ioh. 5. 24. Act. 10. 43. Acts 13. 39. Rom. 3. 23, 24, 28.

Queſt. 13. What is a true and liuely faith?

Anſw. *A true and liuely faith is a ſupernaturall worke, wrought in the heart of man by the Spirit of God, whereby we apprehend, receiue, and apply vnto our ſelues, Ieſus Chriſt, with all his benefits, righteouſneſſe, and Redemption*, Mat. 16. 17. Rom. 10. 9. 1. Cor. 12. 9. Rom. 4. 5. Gal. 2. 16. Gal. 3. 11, 14, 22. Epheſ. 2. 8.

EXPOSITION.

THis word Faith is diuerſly taken in the Scripture; but the queſtion beeing heere of a true and liuely Faith, which is the inſtrumentall meanes of

of our ſaluation, I will not ſpeake of it in any other ſence, but proſecute the point, according to the definition which I haue propounded: That Faith is a ſupernaturall worke: that is to ſay, a worke not wrought by the nature or will of man, but which is of the free gift of God the Father; and ſo, as they who truely beleeue, do beleeue through the grace & mercy of God. This is manifeſt by the plentifull teſtimonies of the Scripture: As Ioh. 6. All that the Father giueth me (ſaith Chriſt) ſhall come vnto me. And a little after: No man can come to mee, except the Father which hath ſent mee, draw him. Plainely thereby teaching, that it is vnpoſſible for any, either to attaine vnto the true knowledge of him, or to take hold of his obedience, righteouſnes, and redemption, with a true and liuely faith, vnleſſe it pleaſe God to illuminate their mindes, and to bend and frame their hearts & affections thereunto. To this agreeth the anſwere of our Sauiour againe vnto Peter, Math. 16. Where, after Peter had made this notable confeſſion of faith, ſaying; Thou art Chriſt the Sonne of the liuing God: Ieſus ſaid vnto him, Bleſſed art thou *Simon* the ſonne

Ioh. 6.37. 44.

Math. 16. 16,17.

sonne of *Ionas*; for flesh and bloud hath not reuealed this vnto thee, but my Father which is in Heauen. Under the person of one man, admonishing all men thereby, that faith is a speciall gift and grace of God, and that the whole praise therof must be attributed onely to him, forasmuch as our mindes by nature, are vtterly void of vnderstanding, to perceiue the mysteries of the heauenly wisedome hidden in Christ: and all our senses faile in this behalfe, vntill God doe open our eyes, to see his glory in the face of Iesus Christ: To another is giuen faith by the same Spirit, saith the Apostle, 1. Cor. 12. And for this cause, did our Lord Iesus Christ promise vnto his Disciples the Spirit of Truth, Ioh. 14 and chap. 15. vnto which Spirit he assigneth this proper office, to teach them all things, and to bring all things to their remembrance which hee had told them, because in vaine should the light shew it selfe to the blind; vnlesse the same spirit of vnderstanding should open the eyes of their minde. So that the holy Spirit of God may rightly bee called the Key, by which the treasures of the heauenly Kingdome are opened vnto vs: and his

Reason 1.

Ioh. 14. 16. 26. & 16. 13. 26.

his inlightening ye eye-sight (as it were) of our minde, to see & take hold. And for this cause also doth the Apostle Paul, 2. Cor. 3. so much commend the Ministery of the Spirit, because in vaine, & vtterly without fruit or profit, should the Ministers and preachers of the Gospell, teach and preach vnto the people, vnlesse Christ the inward teacher of the heart, doe draw all those hearers with his holy Spirit, to faith and obedience, whom God his Father hath giuen vnto him. 1. Cor. 3. 6, &c.

The seat and abiding place of this true and liuely faith, and wherein it is planted by the holy Spirit of God, is the heart or soule of man: Insomuch, that as there is no worke good, except it proceed from faith, (for whatsoeuer is not of faith, is sinne) so is there no true faith, except it be rooted in the heart. For with the heart, man beleeueth vnto righteousnesse, as the Apostle speaketh, Ro. 10. Now that faith which is seated in the heart, as it consisteth not in a generall knowledge, and perswasion of Christ, but layeth sure hold vpon the promises of God in him: so doth it continue in him that once hath it, vntill he enioy the end thereof, which is the sal- Ro. 14. 23. Rom. 10. 10

nation of his soule. And as it is thus constant as touching the abiding; so also as touching the fruits and effects thereof, in holinesse and righteousnesse of life. So
Mat 7. 16, 17, 18. that as a good tree will bring forth good fruit; so he that is a faithfull man, will be sure to glorifie God in good workes.

But now in the third place, to make it yet more plaine, that it is the nature and property of a true and lively faith, to apprehend, receive, and apply Christ Jesus his righteousnesse, benefits, and redemption, to the free and particular forgiuenesse of the sinnes; to the iustification and saluation of euery one that hath it: And because this is a matter of great importance, and most necessarie to comfort and confirme the consciences of all Gods children; howsoeuer the Papists (measuring the portion of Gods Children by their owne carnall sence and conceit) doe contradict, and spurne against it: I will therefore spend a little more time in the opening of it.

Reason 2. Such a faith doth the Spirit of God plant now in our hearts, as was begotten in the hearts of men by our Saviour Christ himselfe. For as there is but one God;

God; ſo there is but one true and iuſtifying faith, as Epheſ. 4. but by that faith they were particularly perſwaded of the remiſſion of their ſinnes, and of their iuſtification conſequently, and ſaluation, as appeareth, Luke 7. where our Sauiour ſaith to the Woman, Thy ſinnes are forgiuen thee; thy Faith hath ſaued thee: Goe in peace. So Math. 9. Hee ſaith to the ſicke of the Palſie, Bee of good comfort, thy ſinnes are forgiuen thee. And therefore the faith which is now begotten in vs, doth alſo particularly perſwade vs of the remiſſion of our ſinnes, and of eternall ſaluation. *Epheſ. 4. 5.* *Luke 7. 48. 50.* *Math. 9. 2.*

Secondly, the Apoſtle ſaith, Epheſ. 3. that through faith, we haue entrance vnto God, with boldneſſe and confidence. And therefore by faith the Beleeuer is particularly perſwaded of the remiſſion of his ſinnes, and of his reconciliation with God. For with what boldneſſe or confidence can a poore ſinner come before God, being terrified with the threatnings of the Law, with the temptations of Satan, and with the conſideration of his owne vnworthineſſe, and ſelfe-guiltineſſe, if it be not particularly aſſured, that Reaſon 3. *Epheſ. 3. 12.*

his curſe is borne by Chriſt; that hee is forgiuen the whole debt of his ſinnes, and reconciled vnto God.

Reaſon 4. Thirdly, whatſoeuer wee are bound to pray for, that we may be aſſured of; nay, we ought ſtedfaſtly to beleeue that we ſhal receiue it: As this is euident, 1. Ioh. 5. This is the aſſurance that wee haue in him, that if wee aske any thing according to his will, he heareth vs. And if wee know that hee heareth vs, whatſoeuer wee aske, wee know that wee haue the petitions that wee haue deſired of him. And the Apoſtle S. Iames, chap. 1. would haue vs aſke in faith without wauering: that is, not doubting to receiue that we aſke: but we are taught to pray for remiſſion of our ſinnes: therefore we ought certainely to beleeue that our ſinnes are remitted; and ſo conſequently, that wee are iuſtified, called, elected, and ſhall bee ſaued: as Rom. 8. Whom hee did predeſtinate, them alſo hee called; whom hee called, them alſo he iuſtified; and whom he iuſtified, them alſo he glorified.

1. Ioh. 5. 14, 15. Iam. 1. 6. Math. 6. 12. Rom. 8. 30.

Reaſon 5. Againe, that faith is not a doubtfull opinion, but a certaine perſwaſion; not a generall notion, but a particular aſſurance,

rance, whereby wee doe apply and appro-priate vnto our ſelues thoſe things which we doe beleeue, touching Election, Iuſtification, and Saluation: it may appeare by the properties, and names which are giuen vnto it in the Word of God: As Heb. 11. where faith is ſaid to be a ſubſtence, ground, or preſent being, of things hoped for. So that hope waiteth for them in time to come; but faith enioyeth them as being preſent: as namely, in reſpect of the certaine aſſurance, and particular application of the promiſes vnto our ſelues. It is there alſo called an euidence, which word is quite contrary to doubting, as ſignifying a manifeſt demonſtration. In Chapter 10. there is alſo aſcribed vnto it fulneſſe of perſwaſion; Let vs drawe neere with a true heart, in full aſſurance of Faith. Which full aſſurance we cannot haue, if wee ſtand in doubt of Gods loue, and whether we belong to him or no. *Heb.* 11. 1. *Heb.* 10. 22.

The teſtimonies of the Scripture are herein alſo very plaine: As 1. Iohn 3. where hee ſaith not that we hope well, but that we know, neither that wee ſhall be; but, We know that wee are tranſlated from death to life, becauſe we loue the bre- *1. Iohn* 3. 14.

threu. And Rom. 5. where hee saith not, that we wauer, or stagger, but that wee stand firmely by faith; that wee doe not feare nor timorously hope, but euen glory, and triumph in our reioycing: the words are these: Wee haue accesse through Faith vnto Gods grace, wherein wee stand and reioyce vnder hope.

Rom. 5. 2.

So that although our sinnes bee manifold, our vnworthinesse great, and our faith weake, yet if it be true, it may also be certaine in the assurance of Gods loue to eternall life: because it is not grounded vpon our worthinesse, but vpon Gods free iustifying, and accepting of vs as righteous in Christ: and vpon Christs Death, Resurrection, and Intercession for vs, which is a most sure foundation, that cannot faile.

Reason 6.

Hereunto may further be added the examples of the deare Seruants of GOD, whose faith hath remained firme, & without wauering in the times of great tryals, and temptations. As of Abrahams faith, as the Apostle speakes of it, Rom. 4. Of Dauid, Psal. 23. Though I walk through the valley of the shadow of death, I will feare no euill, for thou art with mee. And

Rom. 4. 18. &c.
Psal. 23. 4.

Psal.

Pſal. 27. The Lord is my light, and my ſaluation, whom ſhall I feare? The Lord is the ſtrength of my life, of whom ſhall I bee afraid? So Iob in the midſt of his afflictions, ſheweth his certaine aſſurance and Faith, as chap. 13. Though he ſlay me, yet will I truſt in him. And chap. 19. I know that my Redeemer liueth, &c. And how confidently doth the Apoſtle Paul ſpeake to this purpoſe, Rom. 8. when hee ſaith that he is perſwaded, that nothing ſhall bee able to ſeparate vs from the loue of GOD?

Pſal. 27. 1.

Iob 13. 15. chap. 19. 25, 26.

Rom. 8. 38.

But to proceed to ſome vſe.

As the Papiſts, in denying faith to be a confident and ſure perſwaſion, doe ſpoile it of the better part of it; ſo in affirming that faith is not neceſſarily ioyned with knowledge; but that it is inough for common Catholikes to ſay, that they beleeue, as the Church beleeueth, though they know nothing themſelues in particular; they rob it of another part: For faith cannot ſtand with ignorance, but neceſſarily bringeth with it an illumination of the mind, as it worketh ſtablenes in the heart. How ſhall they beleeue in him (ſaith the Apoſtle, Rom. 10. of whom they haue not heard? And Saint Peter ſaith, chapter 3. that wee

Vſe 1.

Rom. 10. 14.

1. Pet. 3. 15.

must be ready to giue an answere to euery one that asketh of that hope which is in vs. Therefore it is not sufficient for a Christian man to say (I beleeue as the Church beleeues,) but hee must be able to giue an account of his beliefe. And whereas they also affirme, that it is not the property of Faith specially, to apply to euery beléeuer the promises of God in Christ, but that it is only a generall or vniuersall beleeuing of the Articles of Christs death and resurrection, and not any speciall confidence of each mans saluation: how grosly they in like manner erre herein, I haue sufficiently shewed (as I perswade my selfe) in that which already hath beene deliuered. And now to come to our selues:

Vse 2. It is not enough for him that will truly beleeue, to know, and acknowledge, that Christ is the eternall Sonne of God, and the onely Sauiour and Redéemer of the world; for the very deuils, and many Reprobates haue, and doe confesse thus much, and yet are neuertheleſſe very farre from the Kingdome of heauen. But together with the knowledge and confession of this, wee must depend wholly and altogether, for our saluation vpon his righteouſnes

Math. 8. 29.

Iam. 2. 19.

busnes and redemption, apprehend, receiue, and apply it to our particular soules as hath beene taught; and therewithall take his yoke vpon vs, and submit our selues to his gouernment, frame our liues according to his commandements, and yeeld our selues with cheerefull affections, to be ruled, and directed according to the Doctrine of his glorious Gospell. This faith thus settled in the heart by the Spirit of God, may rightly be termed the staffe, and stay of our saluation; insomuch that whosoeuer is endued therewith, and continueth constant, and vnmoueable therein to the end: it is vtterly vnpossible that such a one should perish, as our Sauiour expresly teacheth, Ioh.3. and ch.6. Whereas on the contrary, whosoeuer is destitute, & voyde of the same: it is as vnpossible that such a one should be saued: Forasmuch as there is neither knowledge, nor any other gift, or grace whatsoeuer, that can stand before the Iudgement of God, or whereunto any promise of saluation is annexed, but onely Faith, yet not as it is an action in the soule, but as it is sanctified of God, to be the onely instrumentall meanes, whereby we receiue, and

Mat.11.28

Ioh.3 18.
Ioh.6.47.

apply

apply to our selues the promises of Gods free grace, and mercy in Christ Iesus. For in the question of saluation, these two, Faith, and Christ crucified, haue a mutuall relation, and must alwayes concurre, and be ioyned together. Faith, as the instrument which apprehendeth; and Christ, as the obiect, which is apprehended. For neither doth the Passion of Christ saue without Faith, neither doth Faith helpe, except it bee in Christ. In whomsoeuer these two thus accord, and ioyne together, that man may rightly be said to be in the state of grace, and to stand vpright in the way of saluation.

This Faith thus seated in the heart by the Spirit of God, maketh those that haue it, patient in aduersity, thankfull in prosperity, zealous, and resolute in the truth, and fruitfull in the workes of holinesse and righteousnes, which are by Iesus Christ to the glory and praise of God. It maketh, of the children of wrath, the Children of God. It effecteth in vs true peace of conscience; it purifieth the heart, as Acts 15. and the end of it, as the Apostle Peter teacheth, is the saluation of the soule. Without this faith we can doe nothing

Gal.3.26.

Rom.5.1.

Acts 15.9.
1.Pet.1.9.
Rom.14.23

thing but ſinne; wee cannot pleaſe God; yea, without this Faith, there is no remedy but to die, and periſh in our ſinnes. For as it is Ioh. 8. Except ye beleeue that I am he, ye ſhall dye in your ſinnes. *Heb. 11. 6.* *Ioh. 8. 24.*

Thirdly, ſeeing this Faith is ſo neceſſary to ſaluation, that Ieſus Chriſt doth profit him nothing at all that is without it: it ſtandeth vs highly vpon, by the vſe of all ordinary meanes which the Lord hath vouchſafed, to make our ſelues ſure of it, and to grow, and goe forward therein daily more and more. The Apoſtles had ſome Faith in Chriſt, euen when he firſt called them; but how notably they increaſed therein, the Hiſtory of the Goſpell doth plainely record. As alſo how neceſſary they accounted the growth and encreaſe of Faith to be, for the comfortable aſſurance of their ſaluation: their humble prayer vnto Chriſt, Luke 17. ſaying, Lord, increaſe our Faith, doth manifeſtly approue. Many other examples of the growth, and increaſe of the Faith of Gods Elect, there are in the Scripture, as of thoſe that were conuerted by Peter, Acts 2. Of the Eunuch baptized by Philip, Acts 8. Of Cornelius, cha. 10. Of the Gentiles, *Vſe 3.* *Luke 17. 5.* *Acts 2. 42, 44.* *Acts 8. 39.* *cha. 10. 15.*

tiles, cha. 13. of Lydia, cha. 16. And of Dio-
Ephes. 17. 34 nysius, Damaris, and certain other, Act. 17.
Euery one of these notably tending to proue, that through the sanctifying grace of Gods Spirit, it is an inseparable property of Gods Children, after they are once called to grow, and increase from Faith to Faith, not to stand at a stay, but to be alwayes going forward, vntill they attaine vnto such an excellent measure and perfection, as that resolutely & without doubting, and wauering, they be able in particular to say of themselues, that nothing shall preuaile, to deprriue them of their saluation, nor to make voyde the loue and fauour of God towards them in Christ Iesus. This, of all other degrees of Faith, is the most excellent: and vnto this degree must euery Christian (vpon the danger of condemnation) labour to attaine; and so, as how ignorant, doubtfull, and wauering soeuer they bee in other matters, (yet through the witnesse of Gods Spirit in their hearts) they rest resolutely assured of the truth of Gods promises, to their saluation.

Quest.

Quest. 14. By what ordinary meanes doth the holy Ghost worke this Faith, in the hearts of Gods children.

Answ. *By the Ministerie and Preaching of Gods word*, Rom. 10. 14, 17. Ioh. 5. 24.

EXPOSITION.

THat the hearing of the Gospell preached, is the ordinary meanes, which the Lord hath sanctified, for the begetting and planting of Faith in the hearts of his Elect, and so, as without the ordinary meanes of Preaching, there is no ordinary way to attaine to Faith, and so consequently, no ordinary hope or assurance either of a comfortable deliverance from the power of darknes, or of a glorious exaltation to the light of life. This is manifestly proved, Ioh. 12. Whosoever beleeveth in mee, (saith Christ) shall not remaine in darknesse; and if any man heare my words (that is, the Doctrine of my Gospell preached) and beleeve not, &c. Which plainely importeth, that howsoever *Ioh.* 12. 26, 47.

euer some may heare, and not beleeue; yet is hearing the ordinary meanes appointed of GOD, for the obtayning of Faith. This is further confirmed, Rom. 10. Faith commeth by hearing, and hearing by the Word of God: And a little before, How shall they heare, without a Preacher? And Acts 16. said the keeper of the prison to Paul and Sylas, What must I doe to be saued? And they said, Beleeue in the Lord Iesus Christ, and thou shalt be saued, and thine household. And they preached vnto him the Word of GOD. We may see also, Ioh. 5, how our Lord Iesus Christ restrayneth the assurance of saluation, vnto those that heare his Word, and by the hearing thereof attaine vnto Faith. Verily, verily, I say vnto you, he that heareth my Word, & beleeueth in him that sent me, hath euerlasting life, &c. Plainly thereby insinuating, that as without Faith there is no saluation, so no Faith ordinarily, without the hearing of the Word. Extraordinarily the Lord hath, and may giue Faith, without the hearing of the Word preached: but that ordinarily hee neither hath, nor will, besides the Testimonies already alledged, the History of the Eunuch, Acts 8. doth clearely

Rom. 10. 14, 17.

Acts 16. 31, 32.

clearely approoue. It being there recorded, that although hee read the Prophet Eſay very diligently, yet could hee not attaine ſo much as to a ſound knowledge, much leſſe to a true Faith, vntill Philip (by the inſtinct of the Spirit) preached Chriſt vnto him. Vnderſtandeſt thou (ſaith Philip) what thou readeſt? How can I (ſaith hee) except I had a guide? that is, one to open and expound it vnto me. And a little after it followeth, that Philip opened his mouth, and began at the ſame Scripture, and preached vnto him Ieſus. For this cauſe is it recorded to the commendation of a great multitude, Luke 5. that they preaſed vpon Chriſt, to heare the Word of God. And cha. 12. that there gathered together ſuch an innumerable multitude of people to that end, that they trode one another. Commendable alſo is the example of Cornelius, Acts 10. in hearing the Word of God, and in ſending for Peter to that end: of Lydia, Dionyſius, Damaris, &c. Alſo Io. 8. He that is of GOD (ſaith our Sauiour) heareth Gods Word, that is, hee will hunger and thirſt after it, and earneſtly deſire to be fed and nouriſhed by it. But hee that hath no care to heare the Word of God, he plainly

Acts 8. 30, 31, 35. *Luke* 5. 1. *Chap.* 12. 1. *Acts* 10. 7, &c. *Acts* 16. 14. *Acts* 17. 34 *Ioh.* 8. 47.

diſcou-

discouereth himselfe, not to be of God; For doth not Christ say, My Sheepe heare my voyce? And the Apostle saith as you heard before, that Faith commeth by hearing: we are not Christs then, vnlesse we heare his voyce, neither can wee haue Faith, vnlesse the Doctrine of the Gospel sound vnto vs: and as without Faith there is no saluation: so, no Christ, no God. For God is not the God of the dead, but of the liuing, and to liue without Faith we cannot, and to haue Faith without the hearing of the Gospell, it is vnpossible, vnlesse it please God to deale extraordinarily, which hee doth not vse to doe at this day: And therefore wee must not tempt him in looking for it.

Ioh. 10.27.

Luke 20.38 Gal. 2.20.

But now to make this plaine withall, that the holy Spirit of God must worke together with the Ministery of the Word, for the settling and establishing of Faith in the hearts of those that heare it, or else the outward sound thereof in the eare, will be vtterly fruitlesse, and doe no good in this behalfe. Hereof there was sufficient experience in the most part, of those that heard the voyce of Christ, whiles he was conuersant in the world. Few among the whole

Ioh. 5.38.

whole multitude, faithfully beleeuing, and embracing his Word. This was also manifest in the example of Pharao, who although hee were oftentimes exhorted, and admonished to yeeld, and submit himselfe, and that with expresse messages from Gods owne mouth, yet for want of this grace, his heart nothing at all relented, but he waxed worse and worse. And this is also to manifest at this day by lamentable experience. The Word of God, although most purely preached, and plainly pronounced, yet sounding in the eares of the greatest part, as if it were vttered with a stammering tongue, & in a strange language, as the Prophet Esay speakes, Chap. 28. becommeth vnto them as the words of a booke that is sealed vp, daily hearing, but little profiting, and this is through want of the gracious assistance of Gods blessed Spirit: the voyce of the Minister without this, (let his Doctrine be neuer so good, and holy, & pronounced with neuer so great zeale, and desire of the peoples saluation) onely sounding in the eare, & being vtterly vnable to pierce the hart. So truly it is said that Paul planted, Apollos watred, but God gaue the increase.

Ioh. 12. 37. 38.

Exod. 9. 34. 35.

Esay 28. 11.

1. Cor. 3. 6.

This alwayes herewithall being duly obserued, that how fewe soeuer doe profit by Gods Word to Faith and Saluation, and how obstinately soeuer the greater part doe oppose themselues, and harden their hearts: yet is the Word neuer preached in vaine, nor the labour fruitlesse that is bestowed herein: the name of God being glorified, and his will fulfilled, euen as well in the hardning of the wicked, and in the making them without excuse, as in the calling and saluation of such as doe belong vnto him. According as to this effect speaketh the Lord himselfe, Es. 55. and the Apostle Paul, 2. Cor. 2. Wee are vnto God (saith he) the sweet sauour of Christ, in them that are saued, and in them that perish; to the one wee are the sauour of death vnto death, and to the other, the sauour of life, vnto life.

Es. 55. 10, 11.

2. *Cor.* 2. 15, 16.

But now, that the Doctrine of the Gospel, which is in it selfe the sauour of life, and the power of God to saluation, should thus be a sauour of life, and a Word of saluation but vnto some, and a sauour of death, to the death and destruction of many that heare it, that it should be effectuall, to open the eyes of some, and to sanctifie

their

their hearts, and to blinde the eyes, and harden the hearts of others: This commeth to passe, as in the Lords speciall loue and fauour towards his Elect, and chosen Saints, in regard of whom reioyceth our Lord Iesus Christ, Luke 10. and giueth thanks vnto his heauenly Father: euen so, through his iust and righteous iudgements, vpon the malice, infidelity, prophanenesse, and hard-heartednesse of such wicked ones, who are ready to peruert euery good thing to their own destruction, and to take occasion by the Word of life, and health, to haue their venome stirred vp, for the poysoning & infecting of their soules and bodies much more dangerously then before: No otherwise then a sore eye by the light of the Sunne, and by looking stedfastly vpon it, becomes much worse, and more incurable then before. Luke 10.21

And now to make some vse: is it so, that it is not enough for the attayning of the true saving, and iustifying Faith, to come to the hearing of the Gospell preached, vnlesse the grace of Gods Spirit be graciously present to prepare, and sanctifie the eares, and the hearts, and to make it powerfull, and effectuall to the peace, and Vse 1.

salvation of our soules: it highly then be-
Eccles. 4.17 houeth vs to take heed to our feet, as Salo-
mon exhorteth, Eccles 4. when wee enter
into the House of God, that wee offer not
(when we are there) the sacrifice of fooles.
And surely this is a most notable & neces-
sary admonition, according whereunto if
men & women would be religiously care-
full to look to themselues, when they come
to ỹ hearing of Gods Word, to come pre-
pared by hearty prayer beforehand, for the
gracious assistance of Gods Spirit: farre
more comfortable effects would ensue vpō
their cōming, then are now to be found: the
greatest part vndoubtedly for want of such
due preparation, offering (as Salomon
speaketh) ỹ very sacrifice of fooles, reaping
and receiuing little or no benefit by that
which is taught, but returning home a-
gain, as ignorant & senceleſſe in all myste-
ries of saluation, as they came frō thence.

Vse 2. And herewithall, forasmuch as it lyeth
not in vs to discerne aright of the high and
heauenly mysteries of Gods Kingdome,
but this is a speciall grace, proper only to
Gods Children, that therefore we be duly
mindfull to craue also this speciall grace
Eph. 3.18. at the hands of God; that comprehending
with

with all Saints, what is the length, and bredth, the height and depth, and ſeeing clearly before our eyes, what God requireth at our hands, what to do to pleaſe him withall, & what to auoide, leſt he be diſpleaſed, we may be religiouſly carefull, & able alſo in ſome good meaſure, to glorifie his Maieſtie accordingly; all reaſons and obiections of fleſh and blood, being vtterly mortified and ſet apart.

Queſt. 15. How is this Faith nouriſhed, ſtrengthened, and confirmed?

Anſw. *By hearing alſo the ſame Word of God preached, and read, as alſo by prayer, conference, and partaking the Sacraments*, Eſa. 55. 1, 2, 3.

EXPOSITION.

AS the preaching of the Word of God, is the ſeed, & meanes to beget Faith, ſo is it in like manner the foode, whereby it is nouriſhed and ſuſtained. For the better vnderſtanding whereof, we muſt conſider, that man conſiſteth not of body onely, but alſo of ſoule: and as the body hath its life and death: ſo likewiſe hath the ſoule: and as the body hath

certaine meanes to keep off death, and for a time to maintaine life, so hath ỳ soule certain means to preserue the life therof, and to put away death. The meanes to preserue the life of the body, is (as you know) meate, and drinke, as the Prophet Dauid, Psal. 136. speaking of God, saith, which giueth foode to all flesh, shewing thereby that all flesh hath neede to bee sustayned with foode. For we quickly hunger, if we want the same, and not onely hunger, but euen consume and perish. Now, loke what meate and drinke is to the body, so is the preaching of the Word of GOD to the soule, that is, vnto the nourishing and strengthening of Faith in the soule, because by the continuall preaching of the Word, our Faith is daily confirmed in the assured hope of Gods promises, concerning the free forgiuenesse of our sins, through the death and passion of our Lord Iesus Christ.

Psa. 136. 23

Reason 1.

Vse 1. Of which truth, if all that are in the places of Gods Ministers, were so perswaded as they should bee, there is no doubt, but many of them would with more care and conscience, apply and endeuour themselues, to approue their loue both

Iob. 22. 15, &c. 1. Pet. 5. 2.

both towards Christ, and towards his people that depend upon them, to feede them with the bread of life, and that in season, and out of season, then now they doe. 2. Tim. 4. 2.

And the like also may be said, of all such as either carelesly and unprofitably heare such wholesome Doctrines and Exhortations, as are taught and delivered, or sufferr themselves to be overcome with sleepe, or else absent themselves, by keeping at home, or by wandring abroad about their worldly affaires, when the holy exercises of Religion are in hand. If such men and women (I say) were also perswaded, that the hearing of the Word of God, is as necessary for the preservation of their soules in good estate before God, as meate and drinke is for the nourishment of their bodies: they would not account such slight occasions (as they now pretend) to be sufficient excuses to keepe them away, but they would come one day as well as another, & in the after-noone, as well as in the fore-noone; they would hunger & thirst after this food of life, and have their consciences checking them within, for every default in this behalfe. If they did either know (as I said) how great a want the Vse 2.

want hereof is, or could truly taste ỳ ſweetnes of it, when it is offered vnto them.

Of reading.

Diligent and religious reading of the Text in the old and new Teſtament, conſidering the circumſtances, and conferring one place of Scripture with another, adding thereunto ſuch godly Sermons, and learned Expoſitions, as are very plentifull (God be praiſed) at this day, is alſo a notable meanes (through the aſſiſtance of Gods Spirit) for the nourithment and increaſe of true Faith, after it is once planted by the grace of Gods Spirit in the heart of man. And therefore a bleſſed thing it were, if men and women, ſetting aſide their vaine delights in Cardes, Dice and Tables, and ſuch like ſcandalous and vnprofitable exerciſes, would beſtowe a good part of that time which they ſo idlely ſpend, in this good and neceſſary duty: much more ioy, and ſpirituall refreſhing ſhould they reape hereby, in the ſpace of one houre well imployed herein, then they can poſſibly get to their bodies, and outward eſtate by the other, though they turne nights into dayes, and wake and watch at it neuer ſo long.

Prayer.

Prayer.

Prayer alſo vnto God, in the name and mediation of Jeſus Chriſt, is a notable meanes ſanctified, and ſet apart by him, for the nourishment and increaſe of Faith, euen as it is for the firſt attaining of it: the Lord hauing promiſed the imparting of his grace and fauour, neither in that, nor in any other reſpect, for the good and ſalnation of his people, vpon any other condition, nor yet vnto any other, but onely vnto ſuch as humbly begge and craue the ſame at his hands, by faithfull & feruent Prayer. The conſideration of which great neceſſitie of prayer, hath cauſed the Holy Ghoſt to vtter many exhortations thereunto: as Rom. 12. that we ſhould continue in Prayer. And 1. Theſ. 5. Pray (ſaith he) continually. And Epheſ. 6. Pray alwaies, with all manner of prayer, and ſupplication in the Spirit, and watch thereunto, with all perſeuerance and ſupplication for all Saints. And hereunto belong the examples of Dauid, Elias, Hezechia; of Anna the mother of Samuel, and many other. And howſoeuer the Lord may oftentimes ſeeme to neglect our prayers, & to deferre the performance

Reaſon 1.

Rom. 12. 12.

1. Theſ. 5. 17

Epheſ. 6. 18.

of

of our requests longer then we would; yet must we not distrust, nor bee discouraged, but alwayes comfort our selues with this undoubted assurance, that hee is faithfull who hath promised, who also will doe it.

Heb. 10. 23. 37. 38. For yet a little while (saith the Apostle) and he that shall come, will come, and will not tarry. Now the iust shall liue by Faith: but if any man withdraw himselfe, my soule (saith the Lord) shall haue no pleasure in him.

Conference.

Next vnto the publike Ministery and preaching of the Gospell, there is nothing more profitable to the edification of Gods people, for the nourishment of Faith, and for the increase of all other good gifts and graces of Gods Spirit in them, then often conferences of Religion: then, when men and women beeing assembled and met together, bee passe some good part of the time in conferring together, concerning the mysteries of Gods Kingdome, in asking questions of the Minister, and of others that are able to instruct them, in the sound knowledge of the Truth, in calling that to remembrance which hath been publikely

likely taught, in examining it by searching the Scriptures, as they of Berea did, Acts 17. and in making vse of it to their particular consciences, in helping, exhorting, comforting, and admonishing one another. But lamentable experience proueth, that many there are, vnto whom nothing is more bitter, or vnpleasant, then questions, and conferences of Faith and Religion. They will not sticke to spend whole dayes in reasoning to and fro of worldly matters, concerning profit, or pleasure: but if any question be moued or propounded touching their estate before God, for want of sound and saving knowledge, faith, repentance, patience, zeale of Gods glory, loue, and the like, or tending to their reformation in any thing that is amisse: where there is one that will take it patiently, and thankefully, and settle himselfe to be profited by it: it is the vse of the greatest part, if they withhold their tongues, from terming it precisenesse, yet like the deafe Adder, they will stop their eares, harden their hearts, and be sure to keepe themselues from reaping any good to themselues thereby at all. Acts 17.11 Heb. 3.13. Psal. 58.4,5

Concerning the Sacraments, how

faith

faith is nourished, strengthened, and increased by the partaking of them, wee shall see, God willing, in the principles following.

Quest. 16. What is a Sacrament?

Answ. *A Sacrament is a publike worke of the Church, instituted by our Lord Iesus Christ, consisting of a visible signe, or signes, whereby the promises of God, concerning the free forgiuenesse of our sinnes, and euerlasting life, are firmely confirmed, and sealed vp in our hearts*, Math. 3. 6. 1. Cor. 11. 26. Math. 28. 19. 1. Cor. 11. 23. &c. Rom. 4. 11. Gen. 17. 9, 10, &c. Exod. 12. 13. Act. 22. 16.

Exposition.

Before I enter into the particular parts of this definition, I hold it not amisse, to shew wherein the Sacraments of the New Testament doe differ from them of the Old; and which were of vse among the Iewes, vntill the comming of Christ. This may be resolued in few words;

words; that forasmuch as there hath alwayes been but one true, eternall, and immutable God, whom they then did worship in Spirit and truth, as we doe now; one manner of salvation by Christ proposed to both people; one meanes to apprehend and apply the same salvation vnto them; one Church, one spirituall Baptisme, and one spirituall meat and drinke: I cannot see, how our Sacraments can haue any other difference from theirs, but in the externall signes, and respect of time: their Sacraments leading them to beleeue, that a Messiah and Saviour should come; and our Sacraments sealing vnto vs an vndoubted assurance, that the same Saviour and Redeemer is already come, and hath fully performed, whatsoeuer is necessary for our saluation. For what can be more euident, then the Sacrament of the Passeouer, that as the Lamb without spot was slaine; so the immaculate Lambe, Christ Jesus, should be crucified for our deliuerance out of the spirituall bondage of the Diuels kingdome. And as the bloud of the Lambe sprinkled vpon the post, was a token for the Angell of Gods wrath to passe by that house: So, *Exod.* 12. 3. &c. *Iob.* 1. 29.

as

as many as by faith haue the dore-posts of their hearts sprinkled with the bloud of Christ the true Lambe, that taketh away the sinnes of the world, shall be sure to be saued from the wrath of God, wherein the wicked shall bee vtterly ouerwhelmed. This, no doubt, the faithful Iewes in their Sacraments did see, before the comming of Christ; although not so clearely as we doe now in this time of the Gospell; as this is manifest, 1. Cor. 10. where the Apostle saith, that they did all eate the same spirituall meat, and did all drinke the same spirituall drinke, for they dranke of the spirituall Rocke that followed them, and the Rocke was Christ. Which they could not possibly haue done, if in Manna, any in the Rock, they had not vnderstood Christ. For Christ was Manna, and Christ was the Rocke.

1. Cor. 10. 3, 4.

Now to the seuerall branches of the definition.

Wherein we are to obserue: first, touching a Sacrament it selfe, what it is. Secondly, who is the author of Sacraments. Thirdly, whereof euery Sacrament consisteth: and fourthly, to what end Sacraments were instituted.

A Sacrament, as you haue heard, is a publike worke of the Church, wherein arise two notes. First, that in the peace and liberty of the Goſpell, Sacraments should bee celebrated publikely in the Church, and in the congregation of Gods people, being assembled together to that end. Secondly, not by priuate men, much lesse by women; but by the publike Minister lawfully authorized thereunto. In Luke 1. it is said, that the Neighbours and Kinsfolkes of Elizabeth came together the eight day to circumcise the Childe. So that they did it not secretly, but with a conuenient company and assembly both of men and women: forasmuch as Circumcision was then a publike Sacrament of the Church: into the place whereof, the Sacrament of Baptisme is now succeeded. And concerning the Lords Supper, it appeareth, 1. Cor. 11. how the Apostle Paul reproueth the Corinthians very sharpely, because they staied not one for another, and because they made no difference betweene their priuate houses, and the Church of God. Luke 1. 59. 1. Cor. 11. 33, 34.

Who

Who is the Author of Sacraments?

Our Lord Jesus Christ being in one person perfect God, and perfect Man, hath soueraigne authoritie to ordaine Sacraments; yea, and this prerogatiue so properly appertaineth vnto him, as that in no sort it can bee communicated with any other. No Patriarke, no Prophet, no Apostle, no nor the whole Church hath authority to ordaine Sacraments. For why?

Reason 1. A Sacrament is a part of Gods worship: but no creature can institute any part of Gods worship, but God himselfe, as Mat. 15. 9. In vaine they worship me, teaching for doctrines, mens precepts. And in the Old Testament it is manifest, that whosoeuer presumed to offer vp any sacrifice not commanded of God, it was esteemed little lesse then Idolatry: As Leu. 10. 1, 2 there is a fearfull example in the sonnes of Aaron, who bringing strange fire to the Altar of God, were destroyed with fire from Heauen.

Reason 2. Againe, Sacraments be seales to confirme vs in the assurance of Gods promises through Jesus Christ. Now, looke what a counterfet seale is, to a writing, or Deed, the very like is a Sacrament in the Church,

Church, not instituted by Christ. He ordained the Sacrament of Baptisme, before the time of his Resurrection, when he sent forth his Apostles to preach the Gospell. For after his Resurrection, hee did rather renue, or repaire it, then ordaine it, shewing the manner of it vnto his Disciples; as namely, that they must baptize, and how they must baptize, as Math. 28. and Mar. 16. And hee ordained the Sacrament of his Supper, a little before his Passion; and in the very same night wherein Iudas betrayed him, as the Apostle sheweth, 1. Cor. 11.

Mat. 28. 19
Mar. 16. 16
1. *Cor.* 11. 23.

Whereof Sacraments consist?

As the Sacraments in the old time, consisted of an outward signe, set apart by Gods Word, and the thing signified, euen so doe the Sacraments at this day stand of the very same parts. For the Word of God maketh them Sacraments, which before were none: For they are consecrated by the Word, and declared to be sanctified by Iesus Christ, who first ordained them. The signes that be in the Sacraments, are drawne from common vse, to things eternall, and inuisible. For as in

Baptisme, the outward signe is Water, and the washing therewith visible, which is done by the Minister; so the thing signified, is regeneration; that is to say, the bloud of Christ, whereby wee are washed from our sinnes. Likewise in the Lords Supper, the outward signe is Bread and Wine, taken from things commonly used for meat and drinke; the thing signified, is the body of Christ crucified, and his bloud shed for our sinnes. Water, Bread, and Wine, considered in their owne nature, and out of this holy use, and institution of the Lord, are onely that which they are called, and said to be; but let the Word of God be once added vnto them, together with calling vpon his holy Name, for their sanctification, according to Christs institution: and then become they holy signes, and representations of all these spirituall and heauenly graces: Neither thencefoorth are they to be called bare water, or bare Bread and Wine: but in this holy vse, they beare ȳ names of the things signified, as sacramentally ioyned together: Ioyned, I say, or vnited by a mysticall signification, and by the purpose and will of him who first instituted them. And

Christ

Chriſt that inſtituted Water in Baptiſme, did not inſtitute it with that minde and purpoſe, that the faithfull ſhould only be dipped in it, or waſhed with it: And ſo likewiſe in the Supper, when hee commanded the Bread to bee eaten, and the Wine to be drunke; he did not meane that they ſhould onely receiue Bread & Wine, without any further myſtery, as they eat and drinke in their houſes: but that they ſhould ſpiritually bee partakers of the things ſignified, and by Faith bee truely purged from their ſinnes, and made partakers of Jeſus Chriſt.

Thus you ſee, whereof Sacraments conſiſt, and how rightly the promiſes of God, concerning the free forgiuenesſe of our ſinnes, and euerlaſting life, are firmely confirmed by them, and ſealed vp in our hearts. As Circumciſion in the old time was profitable to all ſuch as were circumcized, hauing faith before, and being comprehended within the Couenant, a ſeale of righteouſneſſe and iuſtification, as the Apoſtle Rom. 4. teacheth of Abraham; ſo is the very ſame to be ſaid and concluded, as touching the Sacraments that are now in vſe. Vnto all ſuch as are within the cone- *Rom. 4. 11.*

nant of Gods grace, & mercy in Christ Jesus, & haue true faith in his righteousnesse and redemption, the Sacrament of Baptisme sealeth to their consciences, the washing away of the filthinesse of their sinnes, by the blood of Christ; so as they are become pure, holy, and vndefiled before the face of God. And the Lords Supper sealeth vnto them the vertue and efficacie of Christs Death and Passion, to their effectuall preseruation to eternall life. But on the contrary, as Circumcision nothing profited those that were circumcised, if before they had not faith, and were not comprehended within the Couenant: euen so standeth the case with all those that are not at this day within the Couenant of Gods grace, and mercy in Christ Jesus, & are destitute of true faith in his righteousnesse, and bloud-shedding, though they haue been baptized; yet it is, as if they had neuer been baptized: though they neuer so often partake the Sacrament of the Lords Supper, yet doth it nothing profit them, but they remaine nevertheless, in the state of condemnation.

To

To what ends Sacraments were ordained.

A maine cause and end of Sacraments, is to confirme and seale vp in our hearts, the promises of God, concerning the free forgiuenesse of our sinnes, and euerlasting life, as is expressed in the definition, and as wee haue already obserued in the former branch. But besides this, there are some others.

A second cause wherefore Christs pleasure was to ordaine Sacraments in his Church, is partly our owne infirmity and weakenesse, being dull and slow in the vnderstanding of heauenly things; and partly, the great goodnes and loue of God, that would vouchsafe to attemper himselfe to our rude capacity, and to seeke meanes by outward things, to ease & helpe the same. Our senses also, by the exercise of the Sacraments, are stirred vp to be instruments to helpe our minde and weake Faith. Our memory, in like manner, by the same meanes is much strengthned. And therefore a third cause and end of a Sacrament is, that it may be vnto vs a blessed exercise, whereby wee call to re-

membrance the benefit of our Redemption by Christ, and yeeld vnto him most hearty praise and thankes for the same, according to the words of Christs institution: Doe this in remembrance of mee. And as Saint Paul, 1. Cor. 11. As often as ye eat this bread, and drinke this cup of the Lord, ye shall shew forth his death vnto his comming. Another cause and end of a Sacrament is, that by the practice and vse of them, wee might openly before God and the world, protest and acknowledge that we are his people, and of the number of them that looke to be saued, preserued, and defended by the benefit of Christ onely. So that the open vse of the Sacraments, is a part of that confession, whereunto the Apostle doth attribute saluation, when he saith, Rom. 10. If thou shalt confesse with thy mouth the Lord Iesus, and beleeue in thy heart, that God raised him from the dead, thou shalt be saued: For by the heart we beleeue to righteousnesse, and with the mouth confession is made to saluation.

Luke 22. 19
1. *Cor.* 11. 26.
Rom. 10. 9.

A fourth cause and end of the Sacraments, is, that they might bee as bands and linkes of loue, vnity, and concord among our selues. All Christians weare one

one cognizance or Liuery; for the Sacraments are the markes of Chriſts ſheepe. Therefore not to loue, and agree together, is a reproch wrought to our Lord and Maſter: whereby, in a manner, wee proteſt to the world that wee bee not ſeruants of his Family. For in this (ſaith he, Ioh. 13.) ſhall all men know you to bee my Diſciples, if you loue one another. Hereof, I ſay, doth the right vſe and vnderſtanding of the Sacraments, very notably put vs in remembrance; wee being taught in Baptiſme, that wee are all new borne, Children of God, and grafted into one body: And in the Lords Supper, that wee are fed and nouriſhed with one heauenly food of the body and bloud of Chriſt: and that therefore we ſhould with faithfull loue, heartily imbrace one another, as the children of one Father, the members of one body, and as the ſeruants of one Maſter, fed at one table, and nouriſhed with one food to eternall life. And the laſt cauſe and end of a Sacrament that I meane now to ſpeak of, is, that by them, as by bleſſed inſtruments of the Holy Ghoſts working, hee might impart vnto vs, and beſtow vpon vs all the fruits and

Ioh. 13. 35.

benefits of our Redemption in Christ Jesus. For as his Word is, so are his Sacraments instruments, and meanes by the working of his holy Spirit, to bring vnto vs the whole benefit of our saluation.

Now for some vses:

Vse 1. Seeing Christ is the Author of the Sacraments, it cleerely thence followeth, that the institution and ordinance of Christ, is the onely true rule and platforme for the right administration and vse of them. According whereunto when they are celebrated, they become most notable Seales and pledges of Gods wonderfull loue and fauour towards vs in Christ Jesus, and most excellent familiar meanes, to increase and confirme our Faith. Whereas on the contrary, if the institution of Christ be not inuiolably retained, and preserued, but corrupted, and violated, it is impossible, in the vse of the Sacraments, to haue any of these comfortable effects ensuing, to the glory of God, and to the true peace and ioy of our owne soules. This is manifestly taught by the Apostle, 1. Cor. 11. where labouring to induce the Corinthians to the right vse of ỹ Lords Supper, he pro-

propoundeth vnto them the institution of Christ, as the only true rule to direct them aright. I haue receiued of the Lord (saith hee) that which I haue deliuered vnto you. 1. Cor. 11. 23. And surely this course did hee there take, not without great wisedome: for if he had barely deliuered his owne opinion, or censured them according to his owne iudgement, they might haue excepted against it, and haue beene at choise, whether they would haue submitted themselues thereunto or no: but now seeing he exhorted them vnto nothing, but what Christ himselfe had instituted, and commanded to be obserued, this tooke from them all excuse, and so as without manifest wickednes, they could not deny obedience accordingly. After this manner also, Mat. 19. haue we the example of our Lord Iesus Christ himselfe, who when the Iewes obiected vnto him their custome, and the permission of Moses, in giuing them liberty to put away their wiues for euery cause: hee maketh thereunto this answere, From the beginning (saith he) it was not so. Thus calling them backe to the first institution, and plainely shewing, that whatsoeuer was either practised, or Mat. 19. 8

attemp-

attempted contrary thereunto, it was vnlawfully done, and had needs to be reformed. The institution of Christ therefore, as I said, is the onely true rule, and as for the right celebration of the Sacraments, so also, for whatsoeuer else belongeth to the worship & seruice of God: and whereunto euery Church, euery particular congregation, yea and euery particular man, ought willingly and religiously to submit themselues, without either adding any thing thereunto, or diminishing any thing from the same: the curse of God being as ready in this, as in any other respect, where it is said, If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke, Reuel. 22.

Reu. 22. 18.

Vse 2. Secondly, as the wicked presumption of the Papists is hereby euidently discouered, in corrupting, and abusing the institution of Christ, yea, and that as concerning both the Sacraments: insomuch, that whereas hee instituted the Sacrament of his Supper to bee a publike Feast, they make it a priuate repast: whereas hee ordayned it a Sacrament of thanksgiuing, saying, Doe this in remembrance of mee; they

they make it a ſacrifice propitiatory for the ſinnes of the quicke and the dead, a common marchandize to buy ſoules out of Purgatory, a perpetuall matter of idolatry, by leading the people in their elevations, to worſhip the creature, in ſtead of the Creator, no one of all which they haue receiued from Chriſt: In prophaning alſo, and abuſing the other Sacrament of Baptiſme, with their ſalt, breathing, ſpettle, croſſing, anointing; attributing to euery of theſe the ſelfe-ſame operation, that in truth belongeth onely to the holy Ghoſt. Euen ſo, it teacheth vs, that ſeeing Chriſt is the Author of Sacraments, that therefore in the feare of God, we doe not lightly eſteeme of them, neither think them to be idle ceremonies, vaine trifles, or mens deuices, ſo as we may vſe them, or not vſe them, frequent them, or not frequent them at our pleaſure, and as wee thinke good, but eſteeme them as Gods holy ordinances, and alwayes receiue them as at Chriſtes owne hand. For euen as when we heare the Word preached by a mortall man, wee muſt not receiue it as mans word, but as it is indeed the Word of God, as the Apoſtle ſpeaketh, 1. Theſ. 2. 13. 1. *Theſ.* 2.

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so in the administration & vse of the Sacraments, wee must not so much regard the Minister, as with the eye of Faith behold the hand of God, communicating vnto vs the notable effects represented by them: Contrary to the errour of the Anabaptists, who affirme the Sacraments to be of the lesse value, if they be administred by an euill and wicked man. Indeede, the hand of the receiuer being without Faith, makes the Sacraments (which of themselues be good) to be vnto him of no effect, because of his vnbeliefe: but an euill Minister cannot make voyde the faith of a godly receiuer. Iudas was a wicked and false hypocrite all the time that hee followed Christ; and yet I doubt not, but the baptisme which he administred, was as auaileable to the faithfull receiuer, as the baptisme of Peter, or of any other the Apostles. And this must needes be a notable comfort to all Gods Children, that if they come to the partaking of the Sacraments, furnished with faith and true repentance; whether the Minister be good or bad, yet they shall not be disappointed of the notable fruits and effects, signified by the same. And as the goodnesse of the Sacraments depen-

dependeth not vpon the worthines or vnworthines of the Miniſters, ſo alſo muſt they not be weighed by the condition of the receiuers, their goodnes depending onely vpon the faithfulnes, truth, & meere goodnes of GOD; and they continuing true and perfect Sacraments, wherein God offereth the things ſignified, howſoeuer the vnbeleeuers be nothing bettered by them.

Thirdly, although the Sacraments be ordayned of God, for notable ſeales and pledges of his loue and fauour towards vs in Chriſt Jeſus, & as excellent meanes and inſtruments to confirme, and ſtrengthen our faith in his righteouſnes, and redemption, of which wee haue continuall need: yet is not ſaluation tyed vnto them, but onely to faith: So that if a man doe truly beleeue, though he can neuer receiue the Sacraments, yet he ſhall be ſaued: but if he doe not truly beleeue, though hee receiue the Sacraments neuer ſo often, yet is he vtterly excluded from all hope of ſaluation. And this doth the Apoſtle Paul manifeſtly teach, Rom. 3. in aſcribing iuſtification, (whether a man be circumciſed or vncircumciſed) onely to faith. If a man Vſe 3. Rom. 3. 30.

man be circumcised, or (to speake according to the condition of our time) if a man be baptized, and receiue the Lords Supper, it is well; he shall be saued, if withall he truly beléeue in Christ Iesus: but if he truly beléeue not in Christ Iesus, though he haue béene baptized, and doe receiue the other Sacrament as often as it is administred: yet is hée neuertheleſſe in the ſtate of condemnation. So excellent a gift and grace is faith, and ſo notable a priuiledge and prerogatiue to be endued therewith: And ſo fearefull a ſinne on the other ſide is vnbeliefe, thus making an annullity, after a ſort, of Gods wholſome and holy ordinance, which he hath inſtituted and ſanctified, for the good and ſaluation of his people. Not that hereupon it followeth, that it is a matter of no moment, whether we partake the Sacraments or no. God forbid. For, as I haue ſhewed, they are of Chriſts inſtitution, and that for ſeales and pledges of his ſpeciall loue and fauour. They are not ſuperfluous therefore, neither is it a matter indifferent whether they be celebrated or no; but this is that which in this place I note, that ſaluation is not tyed vnto them, but onely to faith

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in Chriſt Jeſus, and that there is no condemnation for the want of them, but for the neglect and contempt of them: according alſo as neuer in times paſt were the ſacrifices, Sacraments, and ceremonies of the Law, of any account before God, although they were of his owne ordinance, but onely ſo farre forth, as Faith in the Meſſiah to come, was duly reſpected, and together ioyned in the obſeruation of them: As this might be made appeare by plentifull teſtimonies and examples.

The Papiſts, cleane contrary to this, doe hold and affirme, that the grace of God, and the thing ſignified in the Sacraments, are ſo tyed, and included in the outward ſignes, that whoſoeuer doth outwardly receiue the ſignes, muſt néedes inwardly participate of the grace of God, and of the thing ſignified, although the parties be neuer ſo wicked. But without Faith there is neither iuſtification nor ſaluation: Neither doe the Sacraments of themſelues, helpe any whit herevnto. The Forefathers of thoſe Iewes with whom Chriſt diſputed, Ioh. 6. did eate Manna in the Wildernes, after their comming from Egypt, which Manna was Ioh. 6. 31.

a type,

a type, and figure of Christ, and euen a very Sacrament of his flesh, but yet (as the
1. *Cor.* 10. 5. Apostle teacheth, 1. Cor. 10.) with many of them God was not pleased, for hee ouerthrew them in the Wildernesse. Although they had the Law, the ceremonies and sacrifices among them, daily heard the one, and were often conuersant in the other, yet were they neuertheleſſe most wicked and vngodly: by their idolatry and other abominations, most fearefully prouoking the heauy wrath, and iudgements of God against them. Ananias and his wife (as
Acts 5. 3. Acts 5.) had béene baptized, and had also (no doubt) receiued the Lords Supper, and yet did they continue in their wickednes and lyes against the holy Ghost: the Sacraments did neither take away their sinnes, nor giue them any iustifying or saning grace. This wee see also in Iudas, and in Simon Magus.

But as by this which hath already béen spoken, this is a cleare and manifest truth, that the Sacraments cannot conuay grace, neither iustifie, nor make men righteous of themselues, as the Papists very grosly doe affirme; so is it withall as cleare and euident, that the Sacraments

ments haue no power to pardon or forgiue sinnes. Contrary also to their assertion, that by Baptisme is washed away that originall sinne, wherein wee are conceiued and borne, and that corruption which hath spred from Adam, vpon all mankinde, and that thereby wee are restored to that same righteousnes, and pureneſſe of nature, which Adam had before his fall. The which how contrary it is to the Scripture, wee may see at large, Iames 1. and more especially, Rom. 7. where the Apostle is nothing ashamed to acknowledge, what a wonderfull sway originall sinne bare in him; yea, after he was both baptized, and sanctified. In which respect, very much deceiued was the Apostle; if the Papists say true, that by Baptisme, originall sinne is washed away. Againe, if this were so, it is then vnpossible that any beeing baptized should sinne: For originall sinne is the ground of all sinne: take this away, and then can wee not commit any sinne: For if the well-spring be stopped, no streames can issue: or if the foundation be razed, it is not possible that the building should stand.

Iam. 1. 13, 14, 15. *Rom.* 7. 13. 14, 15, 16.

It is no small errour of theirs also, to
5 hold, as they doe, that the Sacraments can purge from actuall sinnes, and earthly punishments, as sicknes, and the like. As in the time of Popery, it was an vsual thing, when any man was sicke, to haue the Sacrament (as they called it) carried vnto him, thus making it a charme for all diseases. In which blinde and grosse conceit, many remaine at this day so misled, that when God punisheth them for their sinne, either by sicknes, or otherwise, although they be neuer so void of faith and repentance; yet if they may haue the Sacrament, they perswade themselues that all is well.

Now in this discouery of popish errours, as touching the Sacraments, wee diminish nothing of the worthinesse, and excellency of them (as they falsely lay to our charge,) but restore them, and labour to preserue them, according to the end and purpose of the Lord in their institution: which was, that they should be, not fountaines of grace, or causes of righteousnes, but seales of righteousnes, and of the righteousnes of Faith, as the Apostle speak-
Rom. 4. 11. eth, Rom. 4. yea, not of any other, but of

that

that righteouſneſſe of Faith which is had and obtained before the receiuing of them.

Furthermore, ſeeing the Sacraments are not bare ſignes, but ſuch ſignes and figures, as moſt aſſuredly bring vnto the faithfull heart, verily, and in truth, the ſelfe-ſame things that they ſignifie: ſo that the faithful Chriſtian receiuer may aſſure himſelfe, that as truely, as God is God, ſo truely hee receiueth thoſe things, which the outward Sacrament doth ſignifie. That therefore with humble hearts, wee bee religiouſly carefull to yeeld immortall thankes to the Eternall God in our Sauiour Jeſus Chriſt, for that he hath vouchſafed ſo graciouſly, and mercifully to haue conſideration of our infirmity, to help our frailty; and, as it were, to lead vs like children by the hand, and appoint vs whither to goe, and what to doe, and to giue vs thoſe exerciſes, to trade vs to the obedience of his will, and confeſſion of his name, to marke vs with his badges, and cognizances, that we may bee knowne to bee his; to faſten vs together with theſe linkes of vnity, and Chriſtian concord, and finally to prepare for vs, ſuch and ſo bleſ- Vſe 4.

sed instruments, to bring vnto vs his heauenly blessings.

Herein we may also behold his great wisedome, that he would not lay forth vnto vs his spirituall mysteries and promises in words onely, lest they might slip away, and be forgotten: but confirmeth, and establisheth the same by his Deed and Seale also, that wee might the more assuredly imbrace them. Experience tels vs, that when men make any couenant, or bargaine, they either shake hands, or vse some other like ceremonie, or solemnitie to confirme it: Euen so dealeth Christ with vs in his Sacraments, hee hauing ordained them as his Deeds, and instruments to assure vs of his promises. And so much are his Deeds more sure, and his promises more certaine and infallible, then any mans can be, as his will is more iust, to stand to that he hath said, and his abilitie to performe it greater.

Quest.

Quest. 17. How many Sacraments are there?

Answ. *There are onely two Sacraments instituted by our Lord Iesus Christ: the Sacrament of Baptisme, and the Sacrament of the Lords Supper*, Deut. 12. 32.

Exposition.

This I need not stand much vpon, it being plaine by that which hath already beene shewed; that there can be but two Sacraments of the New Testament ordained by Christ to confirm our hearts in the assurance of Gods promises to eternall life; namely, Baptisme, and the Lords Supper. No other outward signes, obseruations, or ceremonies tending to this confirmation, but onely these two. And whereas the Papists say, that besides these there are fiue other; Confirmation, Penance, extreme Vnction, Order and Wedlocke; in which (as they say) vnder the couer of visible things, the power of God worketh mans

health: It is false, and blasphemous. For vnto euery Sacrament (as you haue heard) and (speaking properly of Sacraments) there must bee a Tensible outward signe, and the word of institution. Now these fiue which they call Sacraments, do want either the Word, or the outward signe, or else both of them together. As for example: Matrimonie, Order, and Penance, as they terme them, haue in some sence, the Word of God to approue them; but they haue no outward element, or creature ioyned therewith. Extreme Unction, and Confirmation, haue neither outward creature, nor any Word of God to warrant them. And therefore if these fiue be to bee accounted Sacraments, it will be a very easie matter to proue many more.

Quest.

Queſt. 18. What is the Sacrament of Baptiſme?

Anſw. *Baptiſme is a Sacrament of the New Teſtament; wherein is ſignified, and ſealed vnto vs, that wee are as aſſuredly waſhed from our ſinnes by the bloud of Chriſt, as our fleſh is waſhed with water, in the name of the Father, of the Sonne, and of the Holy Ghoſt*, Mar. 16. 16. Epheſ. 5. 25, 26, 27. Tit. 3. 5. 1. Pet. 3. 21.

Exposition.

For the better vnderſtanding of this moſt excellent principle of our Chriſtian Religion: it ſhall be requiſite to conſider, according to this definition, theſe eſpeciall notes: What it is: By whom it is to be adminiſtred; and in what place; after what manner; at what time; vnto whom; and what is the comfortable end and effect thereof.

As touching the first: What it is?

That Baptisme is a Sacrament of the New Testament, we haue séene already in the generall consideration of the Sacraments. And it is rightly called ỳ first Sacrament of ỳ new Couenant, not only because it was instituted by our Lord Iesus Christ before the other Sacrament of his Supper, and is succeeded into the place of Circumcision, which was the first Sacrament among the Iewes: but also because it is sanctified, and set apart, to bee (as it were) the wombe of the Church, whereby the Elect of God, through the ioynt-worke of the Holy Ghost, are new borne, and become, of the children of wrath, the children of God, and prepared by this their second birth, to enter into the Kingdome of Heauen. According to that of the Apostle, Tit. 3. Not by the workes of righteousnesse which we had done; but according to his mercy he saued vs, by the washing of the new birth, and the renuing of the Holy Ghost. And Ephes. 5. he saith, Christ loued the Church, and gaue himselfe for it, that he might sanctifie, and cleanse it, by the washing of water through the Word.

Reason 1, 2, 3.

Tit. 3. 5.

Ephes. 5. 25. 26.

By

By whom it is to be administred?

Wee haue learned in that which goeth before, that forasmuch as a Sacrament is a publike worke of the Church; therefore Baptisme being a Sacrament, ought not to be administred by any other, but onely by the publike Minister lawfully called thereunto: Our Lord Iesus Christ giuing Authoritie and Commission for the same, onely vnto them, and vnto no other.

And whereas it hath been held & maintained, as a lawfull action, that Midwiues (in the time of necessity (as they call it) and when the Child is likely to dye, and cannot conueniently bee brought to the publike ministery) may baptize. This we say, that forasmuch as women are flatly forbidden in the Scripture to teach: It thereupon also plainely followeth, that they are at no time to baptize: the administration of this Sacrament of right belonging vnto none, but vnto such as bee called to teach: Teaching, and baptizing, by the ordinance and commandement of the Lord, being so necessarily ioyned together; that although it be lawfull to preach

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the Word without baptisme, yet not lawfull to baptize without preaching, and declaration of the couenant of Gods grace and mercy, sealed to our soules in the bloud of Christ. And now, that no woman hath this commission of teaching or preaching the Word, the Apostle, 1. Tim. 2 doth plainely declare, saying, I permit not a woman to teach. And whereas the example of Zipporah, the wife of Moses, is commonly obiected, who circumcised her Sonne, as Exod. 4. This wee are to obserue for answere: that her action (with what affection soener it were done) establisheth no common rule, or law, no more then the particular example of Deborah, maketh all women Iudges. There bee many peculiar things recorded in the Scriptures, out of which if any man shall goe about to draw generall things, and common rules, he shall bring in absurdities innumerable. And whereas, to colour baptisme by women, there is a necessity pretended, as though if the Child dye unbaptized, it doth incurre the danger of damnation: the answere is easie, that the saluation of Infants in this time of the Gospell, is no more tyed vnto the outward

1. Tim. 2. 12.

Exod. 4. 25.

Iudges 4. 4.

ward receiuing of the Sacrament of baptisme, then it was vnto circumcision in times past. And in the Law we read, that it was not lawfull to circumcise a Child vntill the eight day. And many no doubt departed out of this life before the eight day, and yet was there neuer any condemnation imputed vnto them. *Gen.* 17. 12. *Leuit.* 12. 3.

In what place.

It being manifest, that the Sacrament ought not to be administred by any, but onely by the lawfull Minister authorized thereunto: It followeth thereupon as plainely, and euidently, concerning the place, that in no other place, but onely in the Church, and before the congregation ought it to be administred, vnlesse in the time of persecution. Not that Baptisme is tyed to one place more then to another, in regard of the thing it selfe. For wee read, Acts 8. that Philip baptized the Eunuch in a certaine water as they trauailed vpon the way: but onely in regard of circumstances, because Baptisme is a publike worke of the Church publikely to be administred, and the Church is the ordinary place for the assembly of the faithfull. *Acts* 8. 36, *&c.*

to

to the vse and obseruation of all Gods ordinances belonging to the publike worship, and seruice of his name.

After what manner.

As touching the manner of the administration of this Sacrament, it must be administred with water, and in the name of the Father, the Son, and the holy Ghost. If it be administred with any other element or creature, but onely water, it is vnlawfully done, neither is it any Sacrament: the Lord instituting no other outward thing, but onely water, for the true and full administration of the same. Matter holding this proportion with the blood of Christ, and after this manner representing the same, that as water washeth away the filthinesse of the flesh, so doth the grace of God through Christes blood, taken hold vpon by a true and lively faith, wash the soule, and cleanse the same from the guilt and pollution of sinne, so making vs the sonnes and daughters of GOD, which were before the children of wrath. Againe, if Baptisme be administred in any other name, but onely in the name of the blessed Trinity, the Father, the Sonne, and

Mat. 28. 19.

Reason 1.

and the holy Ghost, it is no true baptisme, but a flat prophaning and mocking of Christs ordinance. For the force and effect of baptisme, can no otherwise be truly perceiued or vnderstood, then by beginning at the free mercy of the Father, who reconcileth vs vnto himselfe by his onely begotten Sonne: Then secondly doth Christ appeare before vs, with the sacrifice of his death: And thirdly, the holy Ghost, by whom we are washed, and regenerated, and in the end made partakers of all good gifts. For we doe not rightly know God, except our Faith doe distinctly conceiue three persons in one Essence, and that the efficacie and fruit of baptisme doth come from hence, that God the Father adopteth vs in his Sonne, and that wee being purged from the filthinesse of our flesh, he reformeth vs by his Spirit to holinesse and righteousnes all the dayes of our life. Reason 2.

At what time.

As touching the time of Administration, it is in it selfe free, and not tyed to one time more then to another: but the time of resorting thereunto is not free. They that beleeued the preaching of Peter at Ierusalem,

Acts 2.41. rusalem in the day of Pentecost, Acts 2.
Chap. 8.36. The Eunuch whom Philip baptized, chap.
Chap. 10.47. 8. Cornelius chap. 10. Paul the Apostle at
Chap. 9. 18. Damascus, chap. 9. Lydia, and the keper of
Chap. 16.15, the prison, chap. 16. they of Philippos, and
33. other faithfull men and women, allone as they had tasted of the gifts and graces of Christ, and beleeued his Word, forthwith they desired to be baptized, and did not deferre, nor put it off till another time. Whereupon I conclude, that they doe very well, who neither in themselues, nor in their families, doe linger in receiuing this holy Sacrament.

Vnto whom.

This Sacrament belongs to all such as are comprehended within the couenant of Gods grace, and mercy in Christ Iesus, whether they be old or young. Such as are of full age, are not to be receiued vnto baptisme, before such time as they be instructed, and haue yelded a confession of a true faith, together with a protestation, that they will glorifie God in newnesse of
Reason life. But as touching Infants: Seeing
1. our Adoption doth not depend vpon our selues, or vpon any outward thing, but onely

onely vpon the election of God; therefore although Infants be not indued with actuall faith, which is by hearing, yet are they iuſtly baptized (as in times paſt they were circumciſed) becauſe they are comprehended within the couenant of eternall life, by meanes of the faith of their Parents, who, according to the condition of the couenant, apprehend the promiſe of GOD, both to themſelues, and to their children. To whomſoeuer God promiſeth himſelfe to be their God, and whom hee acknowledgeth for his, thoſe, no man, without great impiety, may exclude from the number of the faithfull: but hee promiſeth not onely that hee will be the God of ſuch as doe profeſſe him, but alſo of their ſeede, as appeareth in theſe words of the couenant made to Abraham, Gen. 17. I will eſtabliſh my couenant (ſaith the Lord) betweene thee and me, and thy ſeede after thee for an euerlaſting couenant, to be God vnto thee, and thy ſeede after thee. Now to this couenant was circumciſion added, as a ſeale and pledge thereof, as well in children, as in men, the ſubſtance whereof remaineth to this day, and not aboliſhed by Chriſt. For hee came to fulfill the promiſes, and not

Reaſon 2.

Gen. 17. 7.

not to dissolue them. And therefore said he, Math. 19. Suffer little children, and forbid them not to come to me: for of such is the Kingdome of God. And Marke 10. Verily I say vnto you, whosoeuer shall not receiue the Kingdom of God, as a little child, hee shall not enter therein: And hee tooke them vp in his armes, and put his hands vpon them, and blessed them. By this it is euident, that seeing the promise of saluation appertaineth as well to children as to men, there is no reason why the signe and seale of the promise, namely, Baptisme, should be withholden from them, but that they should be baptized in their infancy at this day, as the children of the Iewes were circumcised the eight day after their birth, baptisme being succeeded into the place of circumcision, as hath beene shewed, and as the Apostle witnesseth, Col. 2.

Mat. 19. 14
Marke 10. 14, 15, 16.
Col. 2. 11, 12

What is the comfortable end, and effect thereof?

Know ye not (saith the Apostle, Ro. 6.) that so many of vs as were baptized into Iesus Christ, were baptized into his death? Therefore we are buried with him by bap-

Rom. 6. 3, 4, &c.

tisme

tisme into death, that like as Christ was raised vp from the dead by the glory of the Father, euen so, wee also should walke in newnesse of life. In which words the Apostle doth not onely exhort vs to the following of Christ; but his meaning is, that by Baptisme Christ hath made vs partakers of his death, that wee may be grafted into it. For as the graffe receiueth substance, and nourishment from the rot into which it is grafted, so they that receiue Baptisme with a true and liuely faith, they doe truly feele the effect of the death of Christ, in the mortifying of their flesh, and therewithall also the effect of his resurrection in the quickning of the Spirit. Whereupon afterward, doth hee gather matter of exhortation, that if we be Christians indeede, wee ought to be dead vnto sinne, and to liue vnto righteousnes.

If the Sacraments of the old Testament did vrge, and require regeneration, and sanctification, and witnessed our communion with the death of Christ: the Sacraments of the new Testament must also do the like, as touching the substance, and graces signified, there being no difference at all betweene them. In this sence,

Tit. 3. is Baptisme called, The washing of the new birth. And for this cause most notably, Col. 2. doth the Apostle Paul (speaking of circumcision, and baptisme, make the one no more spirituall then the other: for he saith, that we are circumcised with a circumcision made without hands, by putting off the sinfull body of the flesh, through the circumcision of Christ. Afterward, for declaration of that saying, he addeth, that wee are buried with Christ through Baptisme, whereby hee meaneth nothing else, but that the fulfilling, and truth of Baptisme is also the truth, and fulfilling of circumcision, because they figure both one thing: Baptisme being the same to vs Christians at this day, that circumcision in times past was vnto the Iewes.

Col. 2. 11, 12.

The Ministers outward washing with water in Baptisme, is a most certaine signe, seale and pledge, of the inward washing, whereby wee are cleansed from our sinnes by the bloud of Christ. For euen as water purgeth the flesh, so are our sinnes purged by Christs bloud, as 1. Pet. 3. and 1. Ioh. 1. Now to be washed with Christs bloud, is to be made partakers of the couenant of grace, that is to say, to be recon-

1. *Pet.* 3. 21. 1. *Ioh.* 1. 7.

reconciled, iuſtified, regenerate, and adopted into the liberty of the Sonnes of God. The outward man feeleth the force of the water, but the inward man feeleth the efficacie of Chriſts bloud. All they that are baptized with water, are not regenerated, nor waſhed with the bloud of Chriſt, but onely ſuch as are elected: it being moſt ſure and certaine, that the Miniſters of Gods Word haue no preeminence in the Sacraments, but onely the adminiſtration of the outward ſignes, all the force, and efficacie of the graces ſignified, reſting and remayning onely in the power and diſpenſation of Chriſt. I baptize with water (ſaith Iohn the Baptiſt, Ioh. 1. but hee baptizeth with the holy Ghoſt. The Baptiſme with water waſheth the fleſh, but it cannot make the ſoule cleane, nor regenerate the inward affections of the heart. To doe this, is the onely office of Chriſt, through the gracious worke of his holy Spirit, yea, and ſo properly and peculiarly hath he reſerued it to himſelfe, that hee will not communicate it with any other. So that, loke what difference there is betwixt water and the holy Ghoſt, betwixt a ceremoniall ſignification, and the thing it

Ioh. 1. 26, 33.

selfe, so great difference there is betwixt the Baptisme of Christ, and the worke of all faithfull Ministers of his Word, and Sacraments, in the ministery and dispensation of the same.

Vse 1. First then in way of vse, here is offered vnto vs very fit occasion to examine our selues in what estate we stand before God. It is no sufficient argument to approue our selues to be in the state of grace and saluation, because we haue béene baptized with the outward Baptisme of water, and because wee are receiued into the Church, and accounted members of the same: but if by the worke, and witnesse of Gods Spirit in our hearts, we féele our selues to be regenerate, and sanctified to holinesse and righteousnes, then haue we a comfortable testimony, that we are baptized with the holy Ghost, and shal be sure of the remission of all our sinnes, and of eternall life; the outward washing with water, being a seale, a signe, and an assurance of the same. Whereas on the other side, if we féele not these effects of Gods grace and blessed Spirit, then, although we haue béene baptized, yet can wee haue no true peace of conscience, nor any hope of

assu-

aſſurance of Gods loue, and fauour in Chriſt Jeſus, to the forgiuenesſe of our ſinnes, and to the ſaluation of our ſoules. This I haue made manifeſt in the example of Ananias, and Simon Magus, who although they were baptized, yet remayned neuertheles moſt horrible hypocrites, and blaſphemers. And it doth appeare from time to time in experience; many that haue béene baptized with water, haue giuen apparant teſtimony by their lewd and vngodly conuerſation, that they were neuer baptized with the Spirit of Chriſt, as directly treading the ſteppes of reprobation.

Secondly, we muſt remember to make this profit of Baptiſme throughout our life, that wee are thereby baptized for dead, (according to the Apoſtles phraſe, 1. Cor. 15.) that is, that the death of ſinne might be abolished in vs. This, I ſay, wee ought religiouſly to remember at all times, and eſpecially when wee feele the motions, and flattering enticements of the world, the fleſh, and the deuill, that by the conſideration thereof, wee may be ſtrengthened, and ſtirred vp to fight, and ſtriue againſt them, knowing, that wee Vſe 2. 1. Cor. 15. 29.

grieuously sinne, and transgresse euen against the nature of our Baptisme, if after our calling, and conuersion, wee giue our selues to the delights of sinne, and
Rom. 6. 12. suffer it to raigne, and exercise a dominion in our mortall bodies, so as we obey it in the lusts thereof.

Vse 3. Thirdly, we must remember, that by Baptisme is made a solemne stipulation, or obligation, betwixt God and vs: God witnessing that hee doth receiue vs into the couenant of being his people; and wee giuing faith vnto God, to renounce sinne and Satan, and to serue him in holinesse and righteousnesse, all the dayes of our life. For to bee baptized in the name of Christ, is to be enrolled (as it were) entred, and receiued into the couenant, and family, and so into the inheritance of the Sonnes of God, to be purged also from the filth of sinne, and to be endued with the manifold graces of God, for the glorifying of his Maiesty in an innocent life. As they then who delight in sinne, and follow the lusts and motions of the flesh, doe sinne against the nature of Baptisme, so do they also violate, and breake the couenant made betwixt God and them: Yea, hereby are vnsealed

vnsealed (as it were) the seales of Gods loue, the Sacrament doth become vnprofitable, and more worse and wicked are such men before God, then they that neuer had the Sacrament at all: As Rom. 2. where the Apostle saith, that by transgressing the Law, the Iewes circumcision was made vncircumcision, that is, it stood them in as little stead, as if they had neuer receiued it. So fearefull and dangerous a thing it is, for men wilfully and licentiously to giue themselues to the affections, and wayes of vngodlinesse, after they haue béene admitted to the partaking of the Sacraments, they by this meanes being guilty of making voyde the grace of God, and his wholesome and holy ordinances which he hath instituted, and sanctified for the good, and saluation of his people. The which vndoubtedly is a most great and haynous offence. Rom. 2. 25.

Quest. 19. What is the Sacrament of the Lords Supper?

Answ. *The Supper of the Lord, is a Sacrament instituted by our Lord Iesus Christ: whereby it is signified, and sealed vnto vs, that we are as assuredly sustained to eternall life, by the body of Christ crucified, and by his bloud shed, as we certainely eate the broken bread, at the Lords Table, and drinke the wine out of the Cup,* Math. 26, 26, 27. 1. Cor. 11. 23, &c.

EXPOSITION.

THat you may the better vnderstand this Doctrine of the Lords Supper, and come prepared thereunto, with the more reuerence and Religion: (after I haue spoken a few words of the time, when it was instituted,) I will enter into a briefe, and particular examination, and explication of the words of Christs institution, together with the seuerall circumstances, or sacramental actions, as they are recorded by the Euangelists,

liſts, and the Apoſtle Paul, 1. Cor. 11.

As touching the time of the inſtitution, The Lord Ieſus (ſaith the Apoſtle) in the night that hee was betrayed, tooke bread. 1. Cor. 11. 23

From this circumſtance of time, wee are to obſerue two points. Firſt, that the Sacrament of the Lords Supper, is ſucceeded in the place of the Sacrament of the Iewes Paſſeouer, which was inſtituted by God, a little before the deliuerance of the Iſraelites frõ the captiuity of Egypt: euen as this was inſtituted by our Lord Ieſus Chriſt, a little before our actuall deliuerance from the thraldome and captiuity of ſinne, Satan, death, and condemnation. Of which our ſpirituall deliuerance, from theſe deadly enemies of our ſaluation, the Sacrament of the Paſſeouer was a type, and figure, and therefore not yet abolished, as touching the ſubſtance, but that remayning whole, and entire in the Lords Supper: the difference of time only excepted, as I haue ſhewed before.

Now the reaſon, wherefore he inſtituted this Sacrament in the night, was this, foraſmuch as he was thereunto compelled by the neceſſity of the Law of God, wherin it was expreſly cõmanded, as Exod. 12. Reaſon.

that

Exod. 12. 6. that the Passeouer should be celebrated at euen. The which ordinance of God was first by him to be fulfilled, before he might proceed to the abolishing thereof, by the institution of any other. So that hereupon it followeth not, that the Sacrament of the Lords Supper must still be administred in the night, because Christ in making himselfe subiect to the Law, instituted the same at that season: but this hereupon we may warrantably conclude, that it may be administred in the night, and after Supper too, if vrgent occasion and necessitie require the same, as in the time of persecution.

And whereas the Papists contend, that it standeth with no reason, to call this Sacrament by the name of the Lords Supper, because it was instituted after Supper: they cauell herein, not onely against vs, but euen against the Apostle Paul himselfe, who in plaine expresse words so termeth it in the twentieth Verse of the same Chapter.

For a second note, heere is offered vnto vs a most notable consideration of Christs wonderfull loue and goodnesse towards vs: For euen as when a man thinking

an death, and preparing himſelfe to leaue this world, doth in his laſt Will and Teſtament bequeath ſome gift or Legacy vnto his friends, to ſuch as haue beene néere and deare vnto him, whereby they might haue occaſion to remember him, and to praiſe GOD for him when hee is gone: So our Lord Ieſus Chriſt, knowing now the houre to be at hand, wherein he ſhould by death leaue this world, and aſcend vnto his heauenly Father, hath in the inſtitution of this Sacrament, left vnto vs a moſt excellent pledge and token of his tender loue and kindnes towards vs, not onely in abaſing himſelfe to take our fleſh; but alſo in ſuffering death for our Redemption. This was no ſmall loue, but a loue moſt wonderful ſurpaſſing and excellent; of which himſelfe ſpeaketh, ſaying, Greater loue then this hath no man, *Ioh.* 15. 13. when any man beſtoweth his life for his friends. And now, as all the parts and circumſtances of this loue, our Lord Ieſus Chriſt performed in his life, and at his death: euen ſo, hath hee left vnto vs this Sacrament, for a memoriall thereof, and perpetually to that end to bee obſerued, euen vntill his comming againe. And ſurely

ly, in regard hereof, there could not be any fitter time for the celebration of the same, then in the same night wherein hee was betrayed, and when hee certainely knew, that he should shortly dye, that so it might the more freshly bee imprinted and retained in our mindes.

Now to the words themselues of the institution.

Math. 26. 26,27,28. Luke 22. 19,20.

Iesus took the Bread, and when he had giuen thankes, he brake it, & gaue it to the Disciples, and said, Take, eate, this is my body. Doe this in remembrance of me.

Also hee tooke the Cup, and when he had giuen thankes, hee gaue it to them, saying; Drinke ye all of it. For this is my bloud of the New Testament, that is shed for many, for the remission of sins; This doe, as oft as yee drinke it, in remembrance of me.

Exposition.

In these words is contained the whole institution of the Lords Supper: wherein are two especiall things to be considered. The Ceremoniall, or sacramentall circumstances, which are these; He tooke bread,

bread, hee gaue thankes, he brake the bread, hee gaue the bread, and they did take and eate it. Also hee tooke the Cup, hee gaue thankes, he gaue it to them; he said, Drinke ye all of it.

The other thing to be considered, is the matter of the Sacrament, in these words; This is my body which is broken for you. 1. Cor. 11. This is my bloud of the New Testament, 23, 24, 25. that is shed for many, for the remission of sinnes.

He tooke bread:

The bread which Christ tooke, was vnleauened bread: the same being the vsuall and ordinary bread at that time. And whereas the Papists say, that because Christ tooke vnleauened bread, the first part of this Sacrament must alwayes therefore be administred with bread that is not leauened, and that it is an abuse of of Christs ordinance, if it bee administred with that which is leauened: The answer is plaine, that the necessitie of the time constrained Christ to take vnleauened bread, it being an ordinance and Law of God, as Exod. 12. that for the space of seuen dayes there should be no leuen found Exo. 12. 15.

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in the houses of the children of Israel, and that whosoeuer should eat leauened bread from the first day, vntill the seuenth, that person should be cut off from Israel. And now when Christ instituted this Sacrament, and tooke Bread, it was the first of these seuen, as we may see, Math. 26. So then, hereupon it followeth not, as they imagine, that this part of the Sacrament must of necessity be administred with vnleauened bread: but this may well be gathered, and concluded, that it must euermore be administred with bread, and that whosoeuer shall presume to celebrate it with any thing else, hee retaineth not the institution of Christ; but is manifestly guilty of prophaning & abusing the same: the Euangelist saying in plaine termes, that he tooke bread: and they name no other thing that he tooke; neither also doth the Apostle say, that he instituted it with any thing else. And surely, herein is a more manifest argument of Christs loue, then is of euery one well considered; in that, by such familiar creatures, as Bread and Wine, he would vouchsafe to attemper himselfe to our rude capacity, and to bring vs to the perfect vnderstanding of

Math. 26. 17.

his

his heauenly myſteries: wee being hereby plainely taught, and led (as it were) by the hand, to this comfortable aſſurance; that as Bread and Wine by naturall effects, nouriſh our bodies, ſtrengthen and comfort our ſpirits: ſo doth the body and bloud of Chriſt broken, and ſhed for vs vpon the Croſſe, nouriſh our ſoules, and quicken our ſpirits to eternall life with God. As the bread is made of many graines kneaded into one loafe; and the Wine preſſed out of many Grapes into one Cup: ſo the multitude of Chriſtians, communicating at the Lords Table, though many in number, are ingrafted into Chriſt, and made members of his myſticall body, and ioyned with mutuall loue one with the other, ſo that now they liue by the Spirit of Chriſt, as members of a naturall body liue, and haue ſence by that Spirit, that commeth from the heart, and from the head.

He gaue thankes.

The forme & matter of Chriſts thanksgiuing, is expreſſed neither by the Apoſtle Paul, nor by any of the Euangeliſts, they all concealing it, and (no doubt) vpon ve-

ry great consideration. But whatsoeuer it was, this is manifest, that thereby he sanctified, and separated the Bread, to bee an holy and blessed Sacrament of his body, broken for vs vpon the Crosse; as also afterward the Wine, to bs an holy Sacrament of his bloud shed for our sinnes. Whereby we learne two points. First, somewhat generally by conference with other places: That we ought to giue God thankes in the vse of his good creatures, and to pray him to bless and sanctify them to our comfort: remembring this notable saying of the Apostle, 1. Tim. 4. Euery creature of God is good, and nothing to be refused, if it be receiued with thanksgiuing, &c. The second, and more particular, is, that by praise & thanksgiuing vnto God, for the death of Christ, and by prayer vnto him, that we may bee made partakers of the fruit and benefit of his Death, ought the Sacrament of the Lords Supper to be administred, and the Bread and Wine sanctified, and set apart to that end.

1. *Tim.* 4. 4, 5.

The Papists terme this thanksgiuing, consecration: which phrase, and terme of speech, we would not stand vpon, if withall

all they did not teach, that by consecration, the very substance of the Bread & Wine, should be turned into the body & bloud of Christ: which is nothing so. For consecration is, when that thing which before was impure, and that creature which was common, or vncleane, is made pure, and set apart, for the vse of man. And this is two wayes. First, they are sanctified of the Lord; and secondly, they are sanctified of vs. The creatures are said to be consecrated of the Lord, when they are instituted, ordained, and set apart from all other creatures, to serue for the vse of man, by his holy Word, according to that of S. Paul to Timothy, which I noted before; and where he adveth, that it is sanctified by the Word and Prayer. The second manner of consecration which appertaineth to vs, is by giuing of thankes. And thus, and no otherwise, is the Bread and Wine at the Lords Table, to bee consecrated at this day, and from time to time. It is consecrated and set apart, by the Word and institution of Christ; and by the prayer, praise, and thanksgiuing of the Minister, and faithfull Christians, in the celebration, and participation thereof,

comming (as they ought to come) prepared thereunto, with a religious consideration of the wonderfull and vnspeakeable mercy and louing kindnesse of the Lord,
Rom.8.32. who spared not his owne Sonne, but gaue him to death for vs all, as Rom.8.

He brake the Bread.

From hence we learne, that the Bread at the Lords Table, in the administration of the Sacrament, must be broken. First, because it is according to Christs institution, as we see here in expresse termes. Secondly, that euery one of the communicants feeding thereon equally, may see themselues to be equally partakers of the body of Christ crucified; yea, this breaking of the bread seemeth so necessary, that the Holy Ghost doth call the Sacra-
Acts 2.42. Cha.20.7. ment by that very terme, Acts 2. and chap. 20.

And a third reason is, because this breaking of the Bread, doth most liuely set forth vnto vs, the breaking of Christs body for our sinnes. Not that his body was
Ioh.19.36. Exo.12.46. materially broken, as wee reade Ioh.19. and Exod. 12. (for the outward breaking of it could haue made no satisfaction,) but

the

the breaking was inward, in Spirit, with bearing the burthen of our sinnes, with which inward griefe of the Spirit, the body, in some sort, may also be said to bee broken, or tormented, when therein, for the bitternesse of the paine, he cryed vnto his Father, as it is recorded, Mat. 26. and 27. So then, when wee see the bread broken before vs in the Sacrament, we must verily beleeue, that the body of Christ crucified, is offered vnto vs of our heauenly Father, to be receiued by Faith. *Mat.26.36 chap.27.46*

He gaue the Bread.

As the bread at the Lords Table must be broken; so also giuen and distributed. If it bee taken into the hand of the Minister, sanctified by prayer and thanksgiuing and broken; yet if withall it be not distributed, it is no Sacrament, nor sacramentall bread, that bread onely, being so to bee termed, and accounted, which is after prayer and thanksgiuing broken, and distributed to the communicants. Which quite ouerthroweth the opinion and custome of the Papists, in keeping the bread in their boxes, which remaineth vndistributed, as most holy, & consecrated bread,

thinking, and making the simple people beleeue, that that bread hath marueilous great vertue in it, to driue away Diuels, &c. which is not worthy the standing vpon.

That which the distributing of the bread doth signifie vnto vs, is, that it is not the body of Christ, as it was borne of the Virgin Mary, that is offered vnto vs, or represented by the bread; but his body as it is was broken, by which wee are saued. And secondly, that this Sacrament must be administred in the face of the congregation, and publikely to all the people, being assembled together for the partaking of it: Contrary also to another custome of the Papists; the Priest oftentimes receiuing it alone, as wee shall see further hereafter.

And whereas hee gaue the bread vnto his Disciples; we may learne & obserue, that such onely are meet partakers of the Lords Supper, who are the Schollers and Disciples of Christ. And of Christs Disciples doth hee himselfe make a description, Ioh. 8. by their continuance in his Word. And these are also such, who (as the Apostle teacheth 1. Cor. 11.) before they

Ioh. 8. 31.

1. *Cor.* 11. 28.

they presume to come to the Table of the Lord, are religiously carefull, to proue and examine themselues.

And they did take, and eate it.

The Bread at the Lords Table, being blessed, broken, and distributed, must also be receiued, and eaten. If it be sanctified, broken, and distributed, and therewithall not receiued, and eaten, it is no Sacrament, nor sacramentall bread. The bread being set apart by prayer, and thanksgiuing, broken, giuen, receiued, and eaten, is an holy Sacrament of the body of Christ; and they who reuerently, and religiously, according to Christs institution, are partakers thereof; doe together, with the bodily eating of the bread, spiritually and by faith, eate, and receiue the very body of Christ, to the spirituall nourishment and preseruation of their soules.

This is my body.

This expresseth the matter of the first part of the Sacrament, as I shewed before: The word (this:) which sentence is to be applyed vnto the bread, which the Minister doth take, bresse, breake, and giue

to the communicants, exhorting, and requiring them to receiue, and eate it. And whereas hauing thus relation vnto the bread, he saith, This is my body: Wee must not thinke, that the pronouncing of these words doth make the Sacrament, or is any part of the consecration, as the Papists imagine: but herein did our Lord Iesus Christ teach his Disciples, what hee had done, and how hee had sanctified and set apart the bread, to be an holy representation of his body, which should shortly bee broken and crucified for them.

What which wee obserue heere for our instruction and comfort, is this: That the bread at the Lords Table, taken, blessed, broken, giuen, receiued and eaten, is a most holy Sacrament, and representation of the body of Christ crucified, and broken for vs in the Garden, and vpon the crosse. And whereas our Lord Iesus Christ calleth it his body; I will shew some reasons wherefore he doth so, and then come to a further proofe of this point, by the Testimonies & authorities of the Scripture.

A first reason why hee called this bread his Body, was, to teach his Disciples to make a difference betwixt this sanctified

ſied Bread, and common bread.

Secondly, to diſtinguiſh it from the other part of the Sacrament, which concernes the Cup.

Thirdly, to diſtinguiſh it from the Sacraments of the Old Teſtament.

Fourthly, to teach his Diſciples the thing ſignified by that outward Sacrament; and therewithall the inſeparable coniunction betweene the outward element, and the thing thereby ſignified in the right receiuing of it.

Furthermore, that his Diſciples ſhould know, that hee had inſtituted another Sacrament of the New Teſtament, beſides Baptiſme: and which they might well diſcerne, not onely in that hee tooke common bread, bleſſed it, brake it, and gaue it to them, commanding them to receiue, and eate it: but in that alſo he gaue it the name of the thing thereby ſignified, according to the vſual phraſe of the Scripture when it ſpeaketh of Sacraments, as Gen. 17. Circumciſion being but the ſigne of the Couenant, is called the Couenant. And Exodus 12. The Lambe is called the Paſſeouer, which was not the Paſſeouer, but the ſigne of it, and which it did repre-

Gen. 17. 10, 11.

Exod. 12. 27.

sent. And so the Rocke in the Wilder-nesse, whereof the children of Israel did drinke, is by the Apostle 1. Cor. 10. called
1. Cor. 10 4. Christ, of whom it was a signe.

But heere a question may bee asked;
Rom. 6. 3, 4. that seeing as the Apostle teacheth, Rom. 6. we be grafted into Christs Death and Resurrection by Baptisme: what needs haue wee then of this Sacrament? or how doth it differ from that? Wherennto I answere, that this Sacrament doth not differ from Baptisme, but in the manner and institution of it. For as Baptisme was instituted to ingraft vs into Christs body, that wee might become his members: So the Lords Supper was instituted, and ordained to nourish vs, to retaine and to feed vs, being ingrafted into his body, and that so we might grow and flourish in him.

Another question may be asked, whether the same that is offered vnto vs in the Sacraments, be not in like manner offered vnto vs in the Ministery and preaching of the word of God? To this I answere, that Christ by the Word, is offered to our eares outwardly, but in the Sacraments he is received of vs inwardly

ly by faith into our soules: So that wee become one with him, and he one with vs, and dwelleth in vs, euen vntill the end of the world, and that without any separation.

Doe this in remembrance of me.

The Papists would haue these words to be applyed to their Priests, who (as they say) are to offer vp the body and blood of Christ, a sacrifice for sinne. But marke it well, and you shall see into what absurdities they run. For if these words, Doe this in remembrance of mee, be to be applyed onely to the Priests, then must none but onely the Priests remember Christs death: the which I say is most absurd; all the faithfull Communicants being religiously and faithfully to remember Christ, as well as they.

And as for that which they say of the Priests offering of Christs body for a sacrifice: it is most cleare, that the elect and faithfull, being made perfect by the onely oblation of Christ offered by himselfe once for all, as the Apostle teacheth, Heb. 10. neede no other sacrifice, but a memoriall, and Sacrament thereof, to confirme their *Heb.* 10 14. 18.

faith

faith in the remission of sinnes purchased by his sacrifice, according as hereof again, Heb. 9. that if Christ should be often offered for sinne, then he should often haue suffered: but it is manifest that hee did but once suffer, when he offered himselfe for a sacrifice: therefore is hee not now any more to be offered: as also againe, cha. 10. Where remission of these things is, there is no more offering for sinne. So then, when Christ said, Doe this in remembrance of me: It is as much in effect, as if he should say, Eate this broken bread, and performe all other parts and circumstances of my institution from time to time, in remembrance of me, and especially of my death, and of the excellent fruites and benefits thereof, to the redemption and saluation of the world, & so consequently with euerlasting praise, and thankes, vnto my heauenly Father, for his vnspeakeable loue and goodnesse in the same respect. This is the true sence and meaning of these words, and the true end and purpose that Christ aymed at, in the institution of this Sacrament: That his death and passion, and the notable fruits and benefits thereof, should not onely be had in perpetuall

Heb. 9. 25, 26.

remem-

remembrance of his Church, but alſo that his exceeding bounty and goodneſſe towards the redemption and ſaluation of mankinde, ſhould be publiſhed with due praiſe, and aduanced with hearty thankſgiuing.

Alſo he tooke the Cup.

In theſe words the Euangeliſt comes to the ſecond part of the inſtitution of this Sacrament: wherein, before I come to the particular handling of them, we may obſerue two ſpeciall outward differences betweene this Sacrament, and the Sacrament of Baptiſme. Firſt, Baptiſme is adminiſtred in one onely element or viſible creature, namely, water: and this Sacrament of the Lords Supper in two, Bread, and Wine. The other difference is in the vſe, the one being taken without the body, and the other within. Now the reaſon why Baptiſme is inſtituted in one element, and this other Sacrament in two, was, becauſe Chriſt is ſignified, and repreſented in both Sacraments after diuers ſorts. In Baptiſme, as hee is the waſher away of our ſinnes, and giueth vs entrance into his Church, that wee may

be

be partakers of his benefits. And in the Lords supper, as our natural bodies cannot live with bread alone, nor with drinke only, but we must haue both bread & drink: euen so, our soules cannot be nourished with the body of Christ alone, nor with his bloud onely, but we must of necessity haue both his body & bloud. And therefore, Ioh. 6. he saith, That his flesh is meate indeede, and his bloud is drinke indeede. Which is as much as if hee said, That as our bodies are nourished with meate and drinke, so are our soules nourished, and strengthened in the vndoubted hope of eternall life, no otherwise, then onely by faith in his body crucified, and in his bloud shed. For this is a note, very necessary to be obserued, that the Bread & Wine are not Sacraments of the body and bloud of Christ, as he is now glorified, but as he was broken, and crucified for vs vpon the Crosse.

That which we call the Cup, the Papists translate a Chalice: but the Word doth signifie any common and ordinary vessell to drinke in. And it is no great matter in what manner of Cup it be administred, so as it be comely, the Lord being not delighted with outward shewes.

And

And whereas S. Luke and S. Paul, make mention of the circumſtance of the time when he toke the Cup, as namely, after Supper, we may thereby know, that there was a diſtance of time betwixt the receiuing of the Bread, and of the Wine: For the Bread was giuen when they were at Supper, but not the Wine, vntil they had ſupped. Whereupon it may be gathered, that it is not of neceſſity, that the Miniſter, in the adminiſtration of the Lords Supper, ſhould giue the Wine preſently after the imparting of the Bread: but that there may be ſome ſpace of time, wherein may be ſinging of Pſalmes, &c. Another thing to be obſerued in the taking of the Cup, is, that in the vſe of the Lords Supper, the Wine is as neceſſary to be receiued of euery Communicant, as is the Bread: for euen as Chriſt gaue the one, and commanded it to be perpetually obſerued in remembrance of him, euen ſo alſo, and after the ſame manner, hee toke the Cup, gaue it, and inſtituted the perpetuall obſeruation of the ſame. Luke 22.20 1.Cor.11.25

He gaue thankes.

We ſee heere, that there ought to be a double thankſgiuing, in the celebration of the

the Lords Supper: for as Christ gaue thankes when he gaue the Bread, so did he in like manner giue thankes when hee gaue the Cup. The forme and matter being here concealed as in the former.

He gaue it to them.

The parties to whom hee gaue the Wine, were his Disciples: vnder the name and title of whom are vnderstood all faithfull Christians generally, vnto whose faith, euen as vnto his Disciples, doth the Lord giue his bloud, as often as they celebrate the Lords Supper, and haue the Wine giuen them in the same. From which Sacramentall action of the Lords giuing the Cup vnto his Disciples, wee may here againe obserue: First, that it is not the bloud of Christ, as it naturally proceeded from the virgin Mary, but his bloud, as it was shed vpō the Crosse, that is giuen vnto vs for our spirituall nourishment, and whereby we are saued. And secondly, that this Sacrament of the Lords Supper, ought not, without respect of persons, to be administred to euery one, but only vnto such as approue themselues to be Christs Disciples: And who they are,

are, I haue ſhewed already.

He ſaid, Drinke ye all of it.

From hence wee learne two points. Firſt, that the drinking of the Wine is ſo neceſſary to the being of the ſecond part of this Sacrament, as that although it be bleſſed, giuen, and receiued, yet withall, vnleſſe it be drunke, it is no Sacrament. For euen as not the water in Baptiſme, nor the pronouncing of theſe words after the bleſſing of it, I baptize thee in the name of the Father, &c. doth make the ſame Sacrament, vnleſſe there be one that is baptized, ſo neither the bleſſing, giuing, or receiuing of the Wine, doth make the Sacrament of Chriſts bloud, vnleſſe there be ſome that do drinke the ſame. And therefore, how truly the Papiſts affirme that to be the Sacrament, which they reſerue after the adminiſtration, or rather what horrible idolatry they commit in calling, and worſhipping it for a God, there is none ſo ignorant but he may diſcerne.

The ſecond point is, that all they who are partakers of the Bread, which is the Sacrament of Chriſts body, ought in like manner

manner to be partakers of the Wine, which is the Sacrament of Christs bloud. For, euen as he said concerning the one, Take, eate, this is my body: euen so in like manner, concerning the other, Drinke ye all of it. Whereupon the Euangelist Marke, chap. 14. addeth, that they all dranke of it.

Mark. 14. 23.

This alwayes heerewithall being duly obserued, that although there bee two kindes of outward substances, namely, Bread, and Wine, yet doe they both make but one Sacrament, and therefore consequently may not be separated. Whereby againe, the grossenesse, or rather the intolerable presumption of the Papists, is euidently discouered, in that, of their owne priuate authority, they dare corrupt the holy institution of Christ, offering to the Lay people (as they call them) one onely kinde, namely, the Bread, when they communicate; and vtterly denying them to drinke of the Cup. Whereas, the Lord Christ (as it were, by the Spirit of Prophecie) fore-seeing what should come to passe in the Church, speaketh nothing so generally of the Bread, as of the Cup. Hee saith not of the Bread, Eate ye all of this:

this: but, Take, eate, this is my body: but of the Cup, without any maner of restraint, Drinke ye all of this. Whereupon the Apostle Paul, 1. Cor. 11. hauing an especiall regard to this holy ordinance, and institution of Christ, doth many times ioyne the Bread and the Cup together, as may be seene at large in that Chapter. 1. Cor. 11. 26, 27, 28.

Moreouer, if the Sacrament of the blood of Christ were giuen to the Apostles onely, (as the Papists imagine) then the thing it selfe, namely, remission of sinnes, which is obtained through Christs blood, belongeth onely vnto them: whereas the Lord plainely saith in the very next words, that not onely for them, but for the remission of the sinnes of many, is his blood shed: and in many other places it is euident, that his blood was shed for the redemption of all the faithfull. Wherfore if the thing it selfe, namely, remission of sinnes, belong generally to all that truly beleeue, much more then vndoubtedly ought the signe of the same. But they obiect, that if the Cup be giuen to all, without exception, there may bee a great offence committed, in letting it fall. As if the eternall prouidence of God could not

foresee the danger of committing that offence: And as if the Papists were become more carefull, and more prouident to preuent offences, then the Sonne of GOD. Againe, they say, that onely the Apostles sate with the Lord at his last Supper, and that the vse of the Cup was granted to them onely, and so consequently, that all the Priests whom the Apostles did represent, and not any other at this day, should drinke of the Cup: but by as good reason they may say, that the Bread is in like manner to be debarred from the common people, as also from all women generally, seeing it cannot be proued, that any women sate at table with him when he instituted this Sacrament.

They also cry out, that one kinde is enough for the Lay people, forasmuch as by a necessary concomitance it followeth, that where the body of Christ is, there is his bloud also: which exclamation of theirs if it be sufficient, then it must needes follow, that one part of this Sacrament was instituted in vaine: But the Lord distinctly first gaue the Bread, and afterward the Wine, and instituted nothing in vaine: therefore both kindes, seeing the

Lord

Lord ſo commanded, ought to be parted among all the faithfull. If he had meant to ſignifie both his body and blond when he gaue the Bread, he would not haue ſeuered the one from the other, both in words and ſignes: but being willing to helpe our weakeneſſe, did ſet the Cup ſeuerally from the Bread, to teach, that bee ſufficeth no leſſe for drinke, then for meat. Therefore, although it be true which they pretend, that the blond is in the Bread, and the body in the Cup, yet they defraud the faithfull of the ſtrength and confirmation of faith, which the Lord in this diſtinction hath ſo carefully and tenderly prouided for them.

For this is my blond of the new Teſtament, which is ſhed for many for the remiſſion of ſinnes.

The Apoſtle Paul in rehearſing theſe words of Chriſt, doth ſomewhat differ from the Euangeliſts Mathew and Mark, but in ſence and meaning they be all one, and there is no diuerſity at all betweene them. For ſeeing they all ſpake by one Spirit, which is the Spirit of truth, it is vtterly vnpoſſible, that one ſhould be any

thing contrary to the other, or that the one should in any measure at all dissent from the other. Mathew and Marke reade it after this manner, This is my bloud of the new Testament, &c. meaning thereby, that the Wine in the Cup, was a Sacrament of his bloud, by which his bloud, the new Testament, or couenant of frée remission of sinnes, was fully established: for it was neuer fully confirmed, and ratified, before it was confirmed by Christs reall bloud. For the bloud of Calues and Lambs, in the old Testament, were but signes and figures of Christs bloud. And therefore, although this couenant was made at the beginning of the world, when the Lord said, Gen. 3. 15. The seed of the woman shall breake the Serpents head: yet was it not fully confirmed and established, before Christs death. But the Apostle Paul, agréeing with the Euangelist Luke, repeateth Christs words in this sort: This Cup is the new Testament in my bloud, that is, this is a new Sacrament of the new Testament, confirmed in my bloud. So that (as I said) there is no repugnancy: but in sence and meaning they agrée all in one. For as the holy Ghost can shew his minde in all languages, euen so

so also infinite wayes in one tongue. The Cup is taken for the Wine in the Cup, by a figuratiue kinde of speech. By a figure also is it said to be the new Testament, according to the ordinary phrase of ỹ Scripture, vsually attributing (when it speaketh of Sacraments) the name of the thing signified, to the outward signe, as I haue shewed before. The outward signe (I say) is here honoured by the thing signified: so that this herein we are to obserue, that the Wine in the Cup at the Lords Table, being consecrated, and put apart by prayer and thanksgiuing, is not to be considered as common, and ordinary Wine, but is an holy Sacrament of the new conenant, made betweene God and vs through Iesus Christ, concerning the free deliuerance from the guiltines of all our sins, and our eternall life, through faith in his blood. And now for these two respects, is it figuratiuely after this manner called the new Testament, not in regard of the matter and substance thereof, forasmuch as Christ being the substance thereof, was promised at the beginning of the worlde, but in respect of the dispensation, and administration of the same,

forasmuch, as whereas the ancient Fathers before Christs comming, had this couenant ministred vnto them in types and figures, so as they saw Christ, but as as it were, a farre off: wee now see him much more liuely and familiarly, being administred vnto vs after another manner, with all his glory and righteousnesse. And secondly, it is called the new Testament, or couenant, because it is confirmed vnto vs after a new sort: for it was confirmed to them of the old Testament, in the bloud of Calues, Lambs, Goates, &c. so farre as it pleased the Lord: but it is confirmed to vs in Christs owne bloud, which for our sakes, for our redemption and saluation, hee shed vpon the Crosse: According as hee said in plaine termes when hee gaue the Wine, that his bloud was shed for many, for the remission of sinnes.

For many, for the remission of sinnes.

Vnder the name of many, hee vnderstandeth all such as are elected, and doe truly beleeue in him, of what Nation, or Countrey, and of what estate and condition soeuer they be throughout the world.

Whence

Whence we may obserue for our further instruction and comfort. First, Christs innocency: That in no measure at all, in regard of himselfe he deserued death, but for this cause submitted himselfe thereunto, that as the Apostle saith, Heb. 2. That he might destroy, through death, him that had the power of death, that is, the deuil: and that he might deliuer all them, which for feare of death were all their life time subiect vnto bondage. In him had the Prince of this world nothing, as himselfe speaketh, Ioh. 14. because hee was clearely exempted, and free from all sinne, as Heb. 4. Secondly, that many, but not all, without exception, haue remission of sinnes by Christs death and bloud-shedding. That hee hath not giuen his life a ransome, and shed his bloud, nor by bearing their iniquities, hath iustified all, but many, that is, part of all: which many, are all such as are elected, and truly beleeue in him, as I said before. So saith Simeon, Luke 2. that he was appointed for the fall, and rising againe of many, that is, for the fall of many reprobates, and for the rising of many who are elected, and therefore not for the redemption of euery one. The death

Heb. 2. 14, 15. *Ioh. 14. 30.* *Heb. 4. 15.* *Luke 2. 34.*

of Christ, in respect of the fulnesse and sufficiency of redemption, is sufficient for all men, but it is effectuall onely to those that were fore-ordayned to life in him. As of this, wee shall consider further (through Gods assistance) when we come to the 21. question.

A third note obseruable here is this, that all our sinnes are pardoned and forgiuen, not for the acknowledgement or confession of them, but for the merit and bloud of the Sonne of God. Not for our owne workes or merits, but of the free grace and mercy of God, for which cause are we taught to professe, as an article of our faith, that wee beleeue the remission of our sinnes. And lastly, that the meanes, and meritorious cause of remission of sinnes, is not the body and bloud of Christ it selfe, taken, and considered apart from his Passion, but his body broken, and his bloud shed, his painefull sufferings, his bearing in body and soule, the extremity of Gods wrath: According to that of the Apostle, Col. 1. In whom we haue redemption through his bloud, euen the forgiuenesse of our sinnes. And againe, It pleased the Father (saith he) that in him all fulnesse

Col 1. 14, 20, 21.

should

ſhould dwell, and by him to reconcile all things vnto himſelfe, and to ſet at peace, through the bloud of his Croſſe, all things in Heauen, and in earth. And verſe 22. In the body of his fleſh through death. And Heb. 9. We haue it in expreſſe words, that without ſhedding of bloud, there is no remiſsion of ſinnes. He ſaith not without bloud, but, without ſhedding of bloud. Heb. 9. 22.

This doe, as often as ye drinke it, in remembrance of me.

This is as much in effect, as if hee had ſaid; This is the end which I reſpect, in the inſtitution of this Sacrament: and this is my will and commandement, that as often as yee celebrate the ſame, you ſhould not only call to your remembrance my Death and Paſſion, with the ineſtimable benefits thereby purchaſed: but alſo extoll and magnifie my wonderfull loue in this behalfe; and that altogether with one mouth, and with one heart, confeſſing that all your confidence of life and ſalvation, is repoſed therein.

Of Tranſubſtantiation.

The Papiſts ſay, that the whole ſubſtance of the Bread at the Lords Table, is

is turned into the reall body of Christ, and the Wine into his bloud, by the power and efficacy of these words pronounced by a Priest, This is my body, and this is my bloud. Thus, like very Witches & Coniurers, ascribing power and efficacie to bare words and syllables. But herein how grosse and absurd they are, may easily appeare by these few reasons.

Reason 1. First, if the substance of the bread bee turned into the substance of Christs body, then the body of Christ consisteth of these fiue elements: of Bread, Water, Wine, Flesh, and Bloud. But this cannot be, and it is horrible blasphemy, so to think of the body of our Sauiour Christ: but we must beleeue, & acknowledge, that he consisteth only of a diuine & humane nature.

Reason 2. Secondly, if it bee as they say; then Christ did not onely offer his owne flesh to be eaten with the bodily mouthes of others; but he himselfe also with his bodily mouth did eate his owne flesh. (for that which he gaue, of that did he eat.) But this is monstrous, & against nature, either that a man should eat his own flesh; or that one man should eate the flesh of another.

Reason 3. Thirdly, they hereby take away one part

part of the Sacrament, and so make it no Sacrament at all. (For euery Sacrament consisteth of two parts; the outward element, and the inuisible grace thereby represented.) Now they cannot deny, but Bread is the outward element instituted by our Sauiour: therefore if the bread be transubstantiated, there remaineth no outward element of bread; and thus is one part of the Sacrament abrogated by them. That which taketh away the nature of a Sacrament, is not to be admitted in the Sacrament: but transubstantiation doth so; therefore not to be admitted. For if it bee transubstantiated, it is no signe, but the thing it selfe.

Reason 4.

Fourthly, it taketh away one of the Articles of our Christian Faith, where wee professe, that Christ sitteth at the right hand of his Father in Heauen: and wee doe not reade, that hee shall come from thence vntill the Day of Iudgement: (howsoeuer concerning his Spirit, he is, and will bee with vs vnto the end of the world, as Ioh. 12. and chap. 14 and 16.) but they that will haue his bodily presence in the Sacrament, must proue another comming of Christ besides that: nay, many

Ioh. 12. 8. chap. 14, 16, 17, 18. chap. 16. 7.

ny commings, which is contrary to the expresse Word of God. Or else they must imagine, (as indeed they do) that Christs body may be in many places at one time: which is also against the Word of God, and as much in effect, as if in plaine termes they should deny him, to be (as yet) come in the flesh.

Reason 5. 1. Cor. 11. 26, 27, 28.

Furthermore, the Apostle, 1. Cor. 11. speaking of the Sacrament, as it is after consecration or thanksgiuing, calleth it Bread and Wine, (for by the Cup, hee meaneth the Wine in the Cup.) Now if it be Bread and Wine after consecration, then is it not the body and blood of Christ: but the Apostle in expresse words calleth it Bread and Wine; therefore it is not the body and blood of Christ.

Exo. 4. 2, 3.

And whereas they obiect, that the Apostle therefore so calleth it, because it was so before, euen as Aarons Rod which was turned into a Serpent, was called a Rod, because it had beene so. First, the very words of the Apostle doth manifestly confute them, euidently signifying Bread and Wine, and not the accidence or shew only of the same. And as for that which they bring of Aarons Rod, when it was called

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a Rod, it appeared ſo to bee: and when it was called a Serpent, it appeares to the ſight, and might bee diſcerned to bee a Serpent.

Againe, that which we eate and drinke at the Lords Table, doth nourish our bodies: and can our bodies bee nourished with that which hath no ſubſtance? Can the ſhew or likeneſſe onely of Bread and Wine, nourish the ſubſtance of our bodies? and if our bodies be not nourished with ẏ outward thing in the Sacrament; how then can it haue this comfortable repreſentation; that as the Bread & Wine doth nourish our bodie, ſo doth the body and blood of Chriſt nourish our ſoules? So we ſee, that if the Popiſh doctrine bee true, then can wee not poſſibly haue any comfort in the receiuing of the Sacrament: but after this manner muſt nedes be diſcouraged, and diſcomforted: that as the ſhew, ſigne or likeneſſe of bread and wine, cannot nourish our bodies; no more can the body and blood of Chriſt nourish our ſoules. This (I ſay) muſt needs follow vpon their doctrine. For not the ſubſtance of Bread and Wine, but onely the outward ſhew of the ſame it is, which Reaſon 6

most

most grossely, and wickedly, they would make to hold proportion with the body and blood of Christ.

Reason. 7. Last of all, if wee should grant (which they are neuer able to proue) that the bread and wine in the Sacrament, are turned into the substance of Christs body and blood; yet what profit should come by that bodily presence, seeing the flesh (as himselfe speaketh, Ioh. 6.) profiteth nothing? The body of Christ crucified, (I say) and his blood shed, is not profitable, without the merit of his Death and Passion, apprehended and applyed by the mouth of the soule, which is Faith in him. And if they say that the body of Christ crucified, and the merit of his Death, euer goe together in the receiuers of the Sacrament; and that they who receiue the one really present, receiue also the other: then doe they fall into a foule absurdity, and make the distinction of the Apostle idle, 1. Cor. 11. that some are worthy, and some are unworthy receiuers. And by this doctrine of theirs, all without exception, good, and bad; beleeuing, and unbeleeuing; (yea euen such as by the Apostles doctrine eate and drinke their owne damnation) doe receiue

Ioh. 6. 63.

1. Cor. 11. 27, 29.

ceiue the body and bloud of Christ really present, and withall, the merit of his death, and so are fed and nourished to eternall life: which, as yet, is not so much as begunne in them, and whereunto (it may be) they shall neuer come. Such, and so grosse absurdities, follow vpon this popish conceit of Transubstantiation. For though we grant a reall presence, euen of the crucified body of Christ; yet (beeing separate from the merit and vertue of his Death) there is no vse, nor profit, that comes by that bodily presence.

Now, the Papists being not able to answere these, and such like arguments, they say, that herein is a miracle: but we doe not reade of any miracle in the Scripture, but it did alwayes appeare to the outward sences to be a miracle, as I shewed before in Aarons Rod, & is further manifest in the water which Christ turned into Wine, Ioh. 2. Now, that which we receiue at the Lords Table, appeares to our sight, hands, taste, teeth, and stomake to bee no other then Bread and Wine. And shall we contrary to all these sences, imagine or thinke they are not so? This were childish, and ridiculous. Ioh. 2. 6. &c

But

But doth not Christ (say they) in plaine termes call the bread his body? And shall we not beleeue him? And doth he not also in as plain termes call himselfe a Doore, a Vine, Ioh. 10. and 15. And elsewhere also, is he not called a Rocke, a Lambe, &c? Yea, but it appeares by the circumstances (say they) that these are figurative speeches. And doth it not appeare also as plainely, by the circumstances, that this is figuratiuely spoken, when he saith; Doe this in remembrance of me? And doe this, as oft as yee shall drinke it in the remembrance of me? Especially withall considering, as I haue formerly noted, that it is vsuall in the Scripture, when it speaketh of Sacraments, to attribute the name of the thing signified, to the outward signe, and representation thereof? But

Ioh. 10. 9. chap. 15. 1. 1. Cor. 10. 4. Ioh. 1. 36.

Thus we may see how rightly the Papists agree with the Capernaits, Ioh. 6. For euen as they imagined, that Christ would giue his very flesh and blood to bee eaten and drunke with the bodily mouth, as other meat and drinke: and therefore contended among themselues, saying, How can this man giue vs his flesh to eate? And thereupon went away offended, saying,

Ioh. 6. 52. 60. 63.

ing; This is an hard ſaying, who can heare it? Euen ſo doe the Papiſts gather, and conclude vpon the very ſame wordes of Chriſt at this day. But as our Lord Ieſus Chriſt, to correct the erroneous conceit of the Capernaites, ſaid vnto them, that his wordes are ſpirit, and life, that is to ſay, figuratiuely ſpoken, and ſpiritually to bee vnderſtood: euen ſo is the ſame our anſwere to the Papiſts at this day, that we are ingrafted into Chriſt, and doe truely eate his fleſh, and drinke his bloud, but yet onely after a ſpirituall manner, and no otherwiſe then by faith.

But they cry out, that herein we ſpeake againſt Gods Omnipotency, and almighty power, when we deny the naturall body and bloud of Chriſt to bee (as they would haue it) in the Sacrament, and in many places at one time. Whereas wee onely ſay, that although Chriſt be omnipatent, yet can hee doe nothing againſt his owne will, againſt his Word or glory: As to diſhonour his glorious body, and to bring it within the compaſſe of a piece of bread, where it may be deuoured of Cats and Dogs, Rats and Mice, or which is worſe, be eaten of wicked men, who are

the members of the Diuell. This we say, Christ cannot doe, not for want of power; but because he will not doe it. As Heb. 6. It is vnpossible that God should lye. And this thing, not to lye, is not a want of power, but a signe of greater power in God.

Heb. 6. 18.

Quest. 20. Can we not be sustained to eternall life, vnlesse wee eate the flesh of Christ, and drinke his bloud?

Answ. *Christ himselfe answereth this question,* Ioh. 6. *saying, Verily, verily, I say vnto you. Except yee eate the flesh of the Sonne of Man, and drinke his bloud, yee haue no life in you. Whosoeuer eateth my flesh, and drinketh my bloud, hath euerlasting life, and I will raise him vp at the last day, &c.*

Ioh. 6. 53. 54.

Exposition.

HOw, and in what sence, the flesh of Christ is said to be eaten, and his bloud to be drunke, wee shall take speciall consideration (God willing) when we

we come to the one and twentieth question.

In this place it may suffice, to consider somewhat generally: That our Lord Iesus Christ, is the fountaine and well-spring of life, and all good things: from whose fulnesse, abundantly floweth sufficient grace and vertue, for the perpetuall satisfying, and refreshing of all such as hunger and thirst after the same; as this is notably confirmed in that description which he maketh of himselfe, Io. 7. where hee not onely most louingly inuiteth all such as thirst after grace, mercy, and saluation, to come vnto him to drinke, and to refresh themselues: but absolutely also pronounceth, that he that beleeueth in him, out of his belly shall flowe Riuers of water of Life. And presently after, This (saith the Euangelist) spake he of the Spirit, which they that beleeued in him, should receiue. Hereunto appertaineth that also, Ioh. 4. where he saith in plaine termes, that if the woman of Samaria had had knowledge and faith to haue desired the same at his hands, hee would haue freely sufficed her with the water of life. If thou knewest (saith he) the gift of God, and who it is that

Ioh. 7. 37, 38, 39.

Ioh. 4. 10.

saith to thee, Giue me drinke, thou wouldest haue asked him, and hee would haue giuen thee the water of Life. This is further apparant, Ioh. 6. where he calleth himselfe the Bread of Life; nourishing (as it were) vpholding, and preseruing to eternall life, all such as truely and faithfully beleeue in his name; euen as earthly meat & drinke nourisheth, vpholdeth, and preserueth in this life, all such as eate it, receiue, and digest it: that euen as materiall bread is the staffe, and stay of our nourishment, (as the Scripture termeth it, and as we see by experience, that without the same, we cannot possibly continue in life, and health;) euen so is our Lord Iesus Christ, the only meanes of our preseruation to eternall life: without the enioying and partaking of whom, and of whose righteousnesse and redemption, there is no remedy, but fearefully to perish both soule and body for euermore: That he, I say, and no other, either thing, or person, is the onely spirituall food, and nourishment of our soules, by whom alone we are reconciled vnto God, and kept in vnity with him to eternall life; and without whom, wee by sinne remaine separated from God, & so in death eter-

Ioh. 6. 35. 48.

Leu. 26. 26. Ezek. 4. 16. chap. 5. 16.

eternall. And therefore notably, 1.Ioh. 5. He that hath the Sonne, hath life; and hee that hath not the Sonne of God, hath not life. Vnto this excellent fulneſſe, and fountaine of life, Chriſt Ieſus (long time before his comming in the fleſh) had the Prophet Eſay relation, chapter 55. where we may ſee, how earneſtly he exhorteth all ſuch as hunger and thirſt after ſaluation, that they ſhould come, and ſeeke the ſame plentifully in Chriſt, & ſharply blameth all thoſe, who forſaking or neglecting Chriſt, doe ſeeke the ſatisfying of their hungry & thirſty ſoules by other meanes. Ho, euery one that thirſteth (ſaith hee) come ye to the waters, and ye that haue no ſiluer, come buy, and eate; come, I ſay, buy Wine and Milke, without ſiluer, and without money. Wherefore doe yee lay out ſiluer, and not for bread, and your labour without beeing ſatisfied? Hearken diligently vnto me, and eate that which is good. And a little after: Encline your eares, and come vnto mee: Heare, and your ſoule ſhall liue. Whereunto agreeth the complaint of the Lord by the Prophet, Ier. chap. 2. My people haue forſaken mee the fountaine of liuing waters, to digge them pits, euen broken pits that

1.*Ioh.*5.12.

Eſa. 55.1. 2, 3.

Ier. 2.13.

can hold no water. The which prophesies, that they were foretold, and spoken of Christ, and of that excellent fulnesse that should be in him, it is so cleere in the places already alleaged, that wee cannot desire any thing more apparant.

But now, if we shall yet a little further consider, how our Lord Jesus Christ is made after this manner, the spirituall food and nourishment of our soules: wee must ascend higher in this consideration, then to the humanity of Christ, or to his naturall body and bloud, and conceive that hee is the bread of life, and our spirituall nourishment, as he is in one person both God and Man. For euen as all kinde of nourishment hath some proportion of likenesse, with that body which it nourisheth: euen so Christ, the naturall Son of God, became Man, that by that likenesse and proportion with vs, he might bee apt and fit nourishment to sustaine vs to eternall life: He being to this end humbled and abased to the death of the Crosse, where his body was broken, and his bloud shed: where he offered himselfe to God the Father, a full and perfect sacrifice for our sinnes: And so consequently being after-

Reason.

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ward raised from death, to life, became a very true, yea, the onely true sustenance to eternall life, aptly, and truely in all respects, prepared for our soules: and not onely for our soules, but euen for our bodies also; bee dying for the preseruation as well of the one, as of the other.

Acknowledging then the Lord Iesus to bee the onely Fountaine, and well-spring of life: wee must be religiously carefull, (according to that which hath bin taught) to seeke the refreshing, and satisfying of our hungry and thirsty soules, onely, and altogether of his fulnesse, and that euermore with an vndoubted assurance of obtaining our desire: Not according to the doctrine of the Papists, standing in doubt whether he will be so gracious or no: but remembring what S. Iames saith chap. 1. He that wauereth, is like a waue of the Sea, *Iam.1.6.* driuen with the winde, and tossed. Wee therefore be cleerely resolued, and out of all doubt: Vse.

Alwayes yet, taking heed withall, that herein wee presume not too farre, but knowing that this foode of life appertaineth onely to such, as feeling the want thereof, doe desire refreshing: that there-

fore in the feare of God, we pray and beseech the Lord to open our eyes, that we may see and feele our wants, the wretched and miserable estate that we are in by reason of our sinnes: it being most sure and certaine, that as the case stood with the Jewes in times past, so it stands with many of vs at this day. We are in a miserable case, through want of this sweet and heauenly food, and yet wretched men and women (as we are for the most part) we doe not see nor perceiue it. The hunger and thirst of the body, we can quickly see and complaine of; but as for the want and necessity of the soule, many of vs haue no sence or feeling at all. A rare matter to heare one (so much as once in all his life) to complaine of the want of sauing knowledge, faith, repentance, patience, zeale of Gods glory, peace of conscience, ioy in the Holy Ghost, or any other sanctifying grace of Gods Spirit. To asswage the hunger and thirst of the body, no cost or paines is thought too much: but to prouide for the good estate of the soule, to furnish the same, and to satisfie the hungry and thirsty desires thereof, (by the ordinary meanes which God hath appointed,)

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the least cost & the least paines, is thought to be enough, if not too much: Nay, though it be freely offered, we regard it not. Thus are wee at this day (for the most part) as ignorant of our miseries, and as senceleſſe in our sinnes, as euer were the Iewes, or any other in times past. And therefore no maruell, though there be no more true zeale of Gods glory, no more true loue of religion and godlineſſe, no more care or conſcience to walke vprightly in the wayes of Gods cõmandements, to be found among men: these, and such like graces (indeed) being not common to euery one, but proper onely to Gods children, which feele the want of them (as I said before) and hunger and thirſt after them. Accordingly, as none but such, doth our Lord Iesus Christ call vnto him, Math. 11. And vnto none but such doth he promiſe a comfortable refreshing, saying, Come vnto mee, all ye that labour, and are heauy laden, and I will giue you rest. Mat. 11. 28.

Queſt.

Quest. 21. Doe all such as receiue the Sacrament, feede vpon Christ, to eternall life?

Answ. *Not euery one without exception, but such only as are Gods elect*, Ioh. 10. 15, 28. Phil. 1. 29.

Exposition.

THe Bread and Wine at the Lords Table (as I haue shewed before) being set apart by prayer and thanksgiuing, broken, giuen, receiued, eaten, and drunke, is a most holy Sacrament, and representation of Christs body and bloud, broken and shed for vs vpon the Crosse. An holy Sacrament and representation (I say) of Christs body and bloud, but not the body and bloud of Christ it selfe. For wee must not confound the outward signe, and the thing signified, but their seuerall natures must be distinguished. For if the nature of the parts were vnited, or naturally knit together, either by changing the substance of the Bread, (as the Papists most grosly imagine:) or by

Reason 1.

by an inſeparable concomitance (as the Lutherans profeſſe) then muſt it needes follow indeede, (as here it is demanded,) that all ſuch as receiue the Sacrament, do in like manner ſeede vpon Chriſt to eternall life: that all they which partake of the ſignes, muſt of neceſſity be partakers alſo of the things ſignified. Which to hold and beleeue, is moſt abſurd, and flatly repugnant to the examples and teſtimonies of the Scripture: For Simon Magus receiued the outward ſigne in Baptiſme, but of the thing ſignified, hee was very farre. And as the Apoſtle teacheth, 1. Cor. 10. the ancient Fathers before Chriſts comming, did eate of the ſame ſpirituall meate, and dranke of the ſame ſpirituall drinke, &c. but yet with many of them God was not pleaſed, for he ouerthrew them in the wildernes. Shall wee ſay now that either Simon Magus, or theſe Fathers, receiued together with the outward elements, Chriſt Ieſus, and his ſauing graces, thereby repreſented? Surely if they had, God would not haue beene diſpleaſed with them, nor depriued them of the ſweet and comfortable fruits, and effects therof. The Sacrament is one thing, and the

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thing signified is another thing. The Sacrament is receiued with the hand, it entreth into the mouth, nourisheth the body, & hath a passage out of the body againe, as other meate and drinke. But the thing signified, which is Christs body & bloud, is not receiued by the hand, but in the heart by faith in Christs death and redemption, as we shal see more fully in the next point. A wicked man, yea a very reprobate, may receiue the Sacrament, and be damned when he hath done, but onely such as are Gods elect, in receiuing the Sacrament, doe feede vpon Christ to eternall life. And the reasons are cleare, because our Lord Iesus Christ gaue his flesh to be crucified, and his bloud to be shed, onely for their sakes, and for the spirituall nourishment of their soules onely: And because withall, onely they haue true faith to apprehend, and apply it accordingly. But now, whereas the Papists are not ashamed to confirme, that wicked and vnfaithfull persons doe, in the partaking of the Sacrament, eate the flesh of Christ, and drinke his bloud, and yet neuer attaine eternall life: How grosse their errour is herein, or rather how blasphemous, let vs

Reason 2 *Ioh.*10.15, 28. *Tit.*2.14.

Reason 3 *Phil.*1.29.

vs conſider by the repugnancy which it hath with Chriſts words, Ioh. 6. hee ſaith there, Whoſoeuer eateth my fleſh, and drinketh my bloud, hath eternall life. The Papiſts ſay: Some men, and namely, wicked men, & vnbeleeuers, may eate Chriſts fleſh, and drinke his bloud, and yet be damned. Are not theſe aſſertions directly contrary the one to the other? They that eate the fleſh of Chriſt, and drinke his bloud, haue eternall life, and ſhall be rayſed vp at the latter day. But the wicked haue not eternall life by Chriſt, nor ſhall be rayſed vp to life, but to damnation: therefore it is a falſe and wicked doctrine, that wicked men and vnbeleeuers doe eate the fleſh of Chriſt, and drinke his bloud. For if they did, then ſhould they be partakers of thoſe benefits which Chriſt (truth it ſelfe) promiſeth to them that eate him. And a little after, He that eateth my fleſh, and drinketh my bloud, dwelleth in me, and I in him. As the liuing Father hath ſent me, ſo liue I by the Father, and he that eateth mee, euen hee ſhall liue by mee. But the wicked ones dwell not in Chriſt, nor liue by him, therefore doe they not eate his fleſh, nor drinke his bloud. But it is manifeſt (ſay the Papiſts)

Ioh. 6. 54.

Reaſon 1

Ioh. 6. 56, 57.

Reaſon 2

1. *Cor.* 11. 27. ptists) 1. Cor. 11. that the body and blood of Christ is eaten, and receiued of the wicked, the Apostle there affirming, that the vnworthy receiuers are guilty of the body and blood of Christ. But the Apostle doth not there say (as they would haue him) Whosoeuer eateth the flesh of Christ, and drinketh his blood vnworthily: but whosoeuer eateth of this bread, and drinketh of this cup of the Lord vnworthily, is guilty of the body and blood of the Lord. Thus speaking of the Sacrament of Christs body and blood, and not of Christs body and blood it selfe: for that is alwayes worthily, & can neuer vnworthily be receiued. This difference (I say) is there alwayes betweene the Sacrament of Christs flesh and blood, and the flesh and blood of Christ it selfe. The Sacrament may be eaten well, and religiously of godly men, and not well, but prophanely, of wicked and vngodly men: But as for the flesh and blood of Christ it selfe, that cannot be eaten and receiued at any time but well, and of the godly alone, & to their life and saluation, according to the expresse words of Christ, which I haue remembred. Sacramentally, the flesh and blood

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of Christ is said to be eaten, and drunke, in the vse of the Sacrament of both godly and vngodly: but truly spiritually and indeede, of the godly alone, and not onely sacramentally, as it is of the wicked: The godly bringing to the partaking of the Sacrament, not onely the mouth of the body, but also faith, the mouth of the soule: and the other not faith the mouth of the soule, but onely the mouth of the body. And therefore as vnto the godly, it is the seale of eternall life: so the other (not discerning the Lords body) in eating the bread, and drinking the wine, doe eate and drinke their owne damnation. Reason 3.

Wee must take heede therefore, that as often as we come to the Lords Table, we prepare not our teeth, and bodily mouth, but be duly mindfull to pray for grace before-hand, that not only sacramentally, but spiritually, truly, and indeed, we may eate the flesh of Christ, and drinke his blood, and so according to his promise (dwelling in him, and he in vs) wee may in due and conuenient time, be raysed vp by him to eternall life. Vse.

Quest.

Quest. 22. How doe Gods elect eate Christs flesh, and drinke his bloud?
Answ. *By a true and liuely faith, in his death and redemption,* Ioh. 6. 35.

EXPOSITION.

IT is not sufficient to our saluation, that we know, and beleeue, that the Sonne of God gaue his flesh to be crucified, and his bloud to be shed vpon the Crosse, for the life of the world, vnlesse therewithall wee also eate his flesh, and drinke his bloud. The words of our Sauiour being so expresse for the proofe of this, in the places which I haue alledged, Ioh. 6. that wee cannot desire any thing more apparant. Now to eate the flesh of the Sonne of man Christ Iesus, and to drinke his bloud, is (as you haue heard,) by a true and liuely faith to be made partakers of that righteousnes and redemption, which our Lord Iesus Christ, by the offering of his body, and powring out of his bloud, hath purchased and obtayned for vs: whereof most notably speaketh the Apostle, Rom. 3. And are iustified freely *Rom* 3 24. by

by his grace, through the redemption that is in Christ Iesus. So then, hee doth eate Christs body, and drinke his blood, who doth truly and faithfully beleeue in Christ Iesus, as in the true Sonne of God, the onely Sauiour & Redeemer of the world, who beleeueth that he offered his flesh and blood, which he toke of vs, and like to vs in all things except sinne, a sacrifice vnto God his Father. A sacrifice (I meane for vs) vpon the Crosse, of reconciliation, and redemption; by which oblation and offering, he hath fully recouered eternall life, for all those that truly beleeue in him. And thus you see, how faith in the flesh, and blood of Christ, is rightly set forth in the Scripture, by the figuratiue terme of eating and drinking him. Forasmuch, as it hath not only the promise of life, but euen also that eternall life it selfe which is gotten, and obtayned by Christs flesh and blood. For euen as no man can either haue this life, or enioy this life (according to the common order, and course of nature) vnlesse hee be first nourished in the wombe, and afterward with ordinary food of meate and drinke: so can no man possibly haue true and eternall life, vnlesse hee

Reason 1

be fed with the vertue and efficacie of this heauenly nourishment, namely, of the body and bloud of Christ, the which cannot be, except with a faithfull minde he apprehend Christ, and his redemption, beleeue in him, and trust in him. For this (I say still) is to eate Christs flesh, & to drinke his bloud: First, to lay hold vpon the whole Passion of Christ with vndoubted confidence and assurance, and thereby to obtaine forgiuenesse of sinnes, and life euerlasting.

And now, that faith is the mouth and meanes whereby onely wee receiue, and eate Christ to saluation: I will make it appeare by Christs owne words, Ioh. 6. where he vseth these words indifferently, as being all of one force and signification: To beleeue in him, to come vnto him, to eate him, and to drinke him. To beleeue in Christ, is the proper word: to eate Christ, or to come vnto him, are metaphoricall, and figuratiue speeches, but all of one sence. I am the bread of life (saith he) he that commeth to me, shall not hunger, and hee that beleeueth in me, shall neuer thirst. Marke well these words. Hee that commeth to me (saith Christ) shall not hunger:

Ioh. 6 35.

Reason 2

there-

therefore to come vnto Christ, is to eate Christ. And againe, he saith, Hee that beleeueth in me, shal neuer thirst, therefore to beleeue in Christ, is to drinke Christ. To eate and to drink, are means to take away hunger and thirst: but to come vnto Christ, and to beléeue in him, doth (as himselfe saith) take away hunger and thirst: therefore to come vnto Christ, and to beleeue in Christ, is to eate him, and to drink him. Hee attributeth also in that Chapter, the very same effects & fruits to them which beleeue in him, that he doth to them that eate his body, and drinke his blood; therefore by eating and drinking, he meaneth nothing but beleeuing. He that eateth my flesh, and drinketh my bloud (saith he) hath eternall life, and I will raise him vp at the last day. Note the effects that he giueth to the eating of his flesh, and drinking of his bloud, which is, to haue eternall life, and be raysed vp at the last day. In verse 40. of the same Chapter, he saith, This is the will of my Father that sent mee, that euery one that seeth the Sonne, and beleeueth in him, should haue eternall life, and I will raise him vp at the last day. Who seeth not heere, that Christ attributeth the same force to

Reason 3

Ioh. 6. 54.

Ioh. 6. 40.

beleeuing, that in the other verse hee did to eating and drinking, and therfore vseth the words indifferently, as being of one meaning. I might produce many other places, wherein the holy Ghost witnesseth, that we haue eternall life by beleeuing in Christ: but the point is plaine enough by Christs owne words, that to beleeue in Christ, is to feede vpon him. Now if any thinke, that this spirituall eating by faith, is but a slight matter, and of no great weight, such men doe not consider the great vertue, power, and strength of faith. For by faith we doe not only know Christ, and the true meanes of our saluation by him: but thereby we also receiue Christ, and assure our selues in our hearts, that we are partakers of that redemption, which by his death hee hath procured for vs, and with that firme perswasion lay him vp in the bowels of our hearts, that in all our temptations and troubles, wee may feede vpon him, and gather strength and comfort in the assurance of Gods fauour purchased by him: so that so often as our hearts are shaken with mistrust and feare; this faith doth comfort and relieue vs againe. By faith wee are grafted into

Christ,

Christ, as branches into the root and stock, so that wee now liue by him, and by his Spirit, as the branches doe by the iuice that commeth from the roote of the tree. By faith we be so united vnto Christ, that we may iustly say, whatsoeuer is his, is ours also. Of this speciall gift and grace of God, I haue spoken more at large in Question 13: vpon all which conferred, and compared together, I may clearely conclude, that this excellent vertue, and strength of faith, they neither feele nor vnderstand, who thinke it a slight and simple matter, to eate Christ by faith.

And now to make some vse of that which hath beene spoken: Vse 1.

Euen, as when wee are desirous of bodily nourishment, wee must come to the partaking of it, where it is to be had: so, for the partaking of Christ Iesus to our spirituall nourishment and saluation, wee must likewise repaire & resort vnto him. For as their bodies cannot be nourished, who come not to the eating of that corporall foode that is prepared for them, no more can their soules be satisfied, and preserued by Christ Iesus crucified, which come not accordingly to the partaking of

him. For, he that commeth to mee (saith Christ) shall not hunger, that is, hee shall be throughly satisfied, and sustayned to eternall life. Whereupon it clearely followeth on the contrary, that hee which commeth not to Christ, he cannot be satisfied, but must still endure both hunger and thirst, euen vntill he finally perish through the same. Now as concerning the right manner of comming vnto Christ: euen as bodily meate, be it neuer so dainty and delicate, is nothing profitable to him that feeleth no want of it, and hath no strength to receiue and digest it: so, nothing at all profitable is Iesus Christ vnto all such as feele no want of him, through the sence and consideration of their wretched and miserable estate, and therewithall also, are voyde of faith to apprehend and apply his righteousnesse and redemption to the forgiuenesse of their sinnes, to their iustification, and eternall life. Much might be added to the amplification of this point: but this in few words is the summe of all, that whosoeuer will be partakers of the bread of life, Christ Iesus, to eternall life, they must come vnto him with a due consideration, and with an humble and penitent confession,

Ioh. 6. 35.

Ioh. 7. 37.

Matth. 11. 28.

confeſſion, and acknowledgement of their manifold ſinnes, and grieuous tranſgreſſions, as how in regard thereof, they are worthy of nothing but of Gods fearefull wrath and heauy indignation, hauing no meanes of their owne to eſcape the ſame, and bring with them withall, a true and liuely faith in his name, as in the onely Sonne of God, the alone true promiſed Meſſiah, and Redeemer, through faith in whoſe name, they are ſure of ſalnation; and without whom, there is no hope, or poſſi- *Acts* 4.12.
bility of attayning it.

This muſt be the manner of our comming vnto Chriſt at this day, not with ſuch affections, as the Iewes reſorted vnto him in times paſt, ſome in hypocriſie, ſome for their bellies, ſome with a regard onely of his bodily preſence, but our comming vnto him muſt be in truth and ſincerity, for the good of our ſoules, and for the partaking of his righteouſneſſe and redemption, according as hee is made vnto vs of God, wiſedome, righteouſnes, ſanctification, and redemption. And not at this, or that particular place, but whereſoeuer the Doctrine of his Goſpell is purely preached: it being moſt ſure, and certain, *1.Cor.*1.30.

that in the Ministery and preaching of the Gospell, is the Lord Jesus especially to be found at this day, and therein most familiarly doth hee reueale and discouer himselfe. And therefore in hearing the same, and in resorting thereunto, must all such as desire to finde Christ, take most paines, and with greatest diligence imploy themselues. Searching the Scriptures also to this end, for a right discerning of the truth, and praying vnto God for the assistance of his grace in this respect.

Ioh. 5. 39.

Heere we may consider the end of his comming, the manner of his birth, the afflictions of his life, the miracles which he wrought, the doctrine which hee taught, all the circumstances of his humiliation, and sufferings, to the reprochful death vpon the Crosse, together with his glorious Resurrection and ascension; the manner of his sitting at the right hand of God; the office of his mediation; the gouernment of his Kingdome, with the order of his glorious appearing vnto Iudgement. All these particulars of the sound knowledge of Christ, are so clearely laid open in the doctrine of his Word, that wee need not

now

now say, (as it is Rom. 10.) Who shall ascend into Heauen; or who shall descend into the deep? The word is neere, &c. Rom. 10. 6, 7, 8.

Now as this is the way that we must go, to come vnto Christ for the partaking of him to our spirituall nourishment, and saluation: and as this is the place where he is to be found: so must we not content our selues to come vnto him after this manner, once, or some fewer times, and when we are at leisure, and haue nothing else to doe, (as is the vse of many) but we must learne dayly to goe after him, and the more wee come vnto him, the more must our loue bee inflamed towards him, as Psal. 105. Seeke the Lord and his strength, seeke his face continually. And that too, without dallying, and deferring the time, as Esay 55. Seek the Lord while he may be found, call vpon him while he is neere, &c. Psal. 105. 4. Esa. 55. 6.

Secondly, we may heere obserue (to our vnspeakeable comfort) the very great difference, betwixt this spirituall foode of our soules, and the ordinary meat & drinke of the body. Our earthly meat and drinke, though it be neuer so dainty or delicate, receiued sparingly, or to the full, yet can it nourish but for a time: Though wee eate Vse 2.

and

and drinke neuer so plentifully to day, yet shall we bee hungry and thirsty againe to morrow, and haue as much need to refresh our selues as before. Men are notwithstanding subiect to sicknesses, and diseases, to lamenesse, blindnesse, crookednes, old age, and at length are all swallowed vp of death, not one can escape. Yea, and which is more, though men keepe neuer so good a diet, make neuer so good choise, yet where there is one that liueth vntill he come to old age, many slip away in their flourishing youth, and in the time of their greatest strength. But as for the vertue and efficacy of this spirituall meat of the flesh and bloud Christ Iesus, (eaten and receiued by faith the mouth of the soule) the same is farre otherwise, and hath a farre other manner of operation: insomuch, that whosoeuer hath once truely tasted the sweetnesse thereof, receiued, and digested it in his soule, the soule of such a one, euen in this life, shal haue true peace of conscience, sound ioy in the holy Ghost; it shall not not decay in strength, but grow & increase in faith, repentance, patience, loue and al other like sauing and sanctifying graces: and when the time

of

of their diſſolution is come, and the Lord ſeeth it good to take them out of this life, they ſhall then firſt in ſoule, and then both in body and ſoule, be made partakers of eternall life. Thus you ſee, how rightly our Lord Jeſus Chriſt ſaith, Ioh. 6. that his fleſh is meat indeed, and his bloud is drinke indeed. As hauing in truth and indeed, the onely vertue and efficacy of all ſound nouriſhment, and preſeruation; all earthly meat and drinke, in compariſon thereof, being not worthy the name of meat and drinke, as not able to continue and preſerue for any long time; no, not ſo much as this earthly and tranſitory life. *Ioh.6.55.*

The laſt vſe then hereupon is this, that ſeeing there is ſo great difference betwixt the food of the body, and the food of the ſoule: that therefore, as our Sauiour exhorteth, Ioh. 6. wee labour not for the meat which periſheth, but for the meat which endureth to eternall life: Conſidering, that neither in the abundance, nor in the want of theſe earthly things, there is any truth or ſoundnes; but onely in ſpirituall and heauenly things, purchaſed and obtained by Jeſus Chriſt. Are we affected with any worldly ioy, vpon any Vſe 3. *Ioh.6.27.*

outward occasion whatsoever? Let vs know, that it is not the true ioy, the ioy of the soule is better; the ioy of Gods kingdome much more surpassing. Are we afflicted with any bodily paine or griefe? Let vs know, that this is not the true affliction, the griefe of the soule for sinne, is much more grieuous, the paines of hell much farre exceeding. Are wee delighted with the sweetnesse of any delicious or dainty delicats? Let vs remember, that the flesh of Christ is meat indeed, and the blood of Christ is drinke indeede: and therefore, consequently, whatsoeuer become of this life, we euermore especially hunger and thirst, after that so sweet and heauenly feeding. These are the vses that wee are to make of this point: and the Lord grant, that thus wee may apply this doctrine, and take comfort by it in our seuerall soules, and not (as the most part doe) preferre earthly vanities, before heauenly pleasures and euerlasting blessednesse; the food of our bodies, before the foode of our soules, and the saluation of them; the effecting of our owne will and pleasure in the matters of this life, before the aduancement of Gods glory, & the sin-

cere

cere obedience of his will: but as our Sauiour himselfe exhorteth, Math. 6. Let vs first seeke the Kingdome of God, and his righteousnesse, and all other things shall bee added vnto vs. Math. 6. 33

Quest. 23. How shall a man know himselfe to be of the number of them that are elected?

Answ. *By the witnesse of Gods Spirit, working in him true repentance, and framing his heart to beleeue, and to yeeld obedience, according to the word and will of God*, Rom. 8. 16. Ephes. 1. 13, 14.

Exposition.

FOr the better vnderstanding of this point: I will consider it in these three branches. First, I will make it appeare, that the Lord God, before the foundation of the world, hath freely in Christ Iesus, elected some to life and saluation. Secondly, that such as are elected, haue the Spirit of Christ, bearing witnesse with their spirits, that they are of this

this number. And thirdly, that the Spirit doth thus beare witnesse, by working in them true repentance, and by framing their hearts to beleeue, and obey according to the will and Word of God.

As touching the first, that the Lord God hath elected a certaine number: it is euident, where our Sauiour Christ saith, *Ioh.* 13. 18. Ioh. 13. I speake not of you all, I know whom I haue chosen. And that this was before the foundation of the world, it is *Ephes.* 1. 4. plaine, Ephes. 1. where the Apostle saith in expresse termes; He hath chosen vs in him, (that is in Christ) before the foundation of the world. To this effect also, *2. Tim.* 1. 9. 2. Tim. 1. And for this cause doth our Lord Iesus Christ affirme, Math. 25. that after this manner, shall the sentence of euerlasting life bee pronounced at the last *Mat.* 25. 34 Day: Come ye blessed of my Father, inherit ye the Kingdome prepared for you from the foundation of the world. So manifestly teaching, that they were ordained thereunto from euerlasting.

It is euident also, that this election is onely and altogether of the Lords free goodnes, and meere mercy. For Iacob *Rom.* 9. 11. (as the Apostle teacheth, Rom. 9.) nothing

at all deserued to bee preferred before his brother Esau: but as our Lord Jesus Christ speaketh, Math. 11. this is euen because such was the goodwill and pleasure of God. And according to that of the Apostle, where he teacheth, that of his meere mercy and grace, through Faith in Christ his Sonne, hee hath chosen and preferred to life, whom he will haue to be saued, and accounted among the iust. Mat. 11.26 Luke 10.21

And to make it yet more plaine, that onely some are thus chosen in Christ before the foundation of the world: it may appeare by this; For if God had decreed, to communicate his glory and mercy to all and euery one, then there could be no election. For he that taketh all, cannot bee said to chuse: And therefore saith the Lord, Math. 20. Many are called, but few are chosen. And Ioh. 10. Our Lord Jesus Christ speaking of such is in the eternall counsell of God, are ordained to life and saluation, and whom he there termeth his sheepe; I giue vnto them (saith he) eternall life; not to all, but to them. And Ioh. 17. I pray for them, I pray not for the world, but for them which thou hast giuen mee, for they are thine. Reason 1 Mat. 20.16 Ioh. 10. 28. Ioh. 17.9.

Now

Now, if it bee demanded, whether the least, or the greatest number of the sonnes and children of men are thus chosen, and ordained to eternall life: The Text is
Mat. 7. 14. plaine, Math. 7. and they are the words of our Lord Jesus Christ himselfe, that it is a straight gate, and a narrow way that leadeth vnto life, and few there bee that finde it. The best number is commonly the smallest number. And the Scripture giues great light for the proofe of it in many places. But of this, there can bee no doubt, continuall experience making it apparant.

As concerning the second branch, that such as are elected, haue the Spirit of Christ, &c. This is cleerely taught by the
Rom. 8. 9. Apostle, Rom. 8. where he saith expressely If any man haue not the Spirit of Christ, hee is none of his. From whence wee learne, that this is a most certaine, and infallible token, whereby the Children of God are knowne, and discerned from the wicked; because onely Gods Children haue the Spirit of Christ, whereby they are moued, regenerate, and directed to true innocency, and holinesse of life. They onely (I say) haue the Spirit, that is, the gifts and graces

graces of the Spirit: the which Spirit doth not onely make their consciences void of care, quiet, and at peace before God, in the matter of their election and iustification, and in all the temptations and troubles of the world: but guideth and leadeth them also into all truth; both as concerning the knowledge, and the practice of it: assuring them withall of the free forgiuenesse of all their sins, and of the euerlasting saluatiō of their soules. It is God (saith the Apostle, 2. Cor. 1.) who hath anointed vs, who hath also sealed vs, and hath giuen vs the earnest of his Spirit in our hearts. And Ephes. 1. Yee were sealed with the holy Spirit of promise, which is the earnest of our inheritance, vntill the Redemption of the possession purchased, vnto the praise of his glory. Also Rom. 8. The Spirit it selfe beareth witnesse with our Spirits, that we are the Children of God. And 1. Ioh. 4. Hereby wee know that wee dwell in him, and he in vs; because he hath giuen vs of his Spirit. And againe, He that beleeueth in the Sonne of God, hath the witnesse in himselfe. All these places plainly proue, that all Gods elect haue the Spirit of Christ bearing witnes with their spirits,

2. Cor. 1. 21, 22. Ephes. 1. 13, 14. Rom. 8. 16. 1. Ioh. 4. 13. 1. Ioh. 5. 10.

that they are of that number. Lastly, proue
2. Cor. 13. 5. your selues (saith the Apostle 2. Cor. 13.) whether yee are in the Faith. And to what purpose is this spoken, if by the euidence of Gods Spirit wee cannot know our selues to be in the state of grace and saluation? And presently after, Know you not your selues, how that Iesus Christ is in you, except yee be Reprobates? Whereby hee sheweth, that to proue a mans selfe, whether hee be in the Faith, is to proue whether Christ bee in him, because the faith which he speaketh of, is that liuely Faith,
Ephes. 3. 17. whereby Christ dwelleth in our hearts. And if Christ be in you; the body (as he
Rom. 8. 10. saith Rom. 8. is dead as touching sinne, but the Spirit is life for righteousnesse sake. So that whosoeuer feeleth himselfe dead to sinne, and aliue to righteousnesse, and to haue such other vertues, as wherewith the Spirit of Christ, endueth them in whom he doth dwell: such a one may vndoubtedly be assured, that he is in the num-
Rom. 8. 1. ber of Gods elect, and without all danger of condemnation.

This alwayes withall, being duely obserued, that in this certainety & assurance of election, (whereof we speake) wee ex-

clude

clude not that kinde of doubting, which oftentimes ariseth in Gods Children, through the infirmity of their nature, and through the light & consideration of their sinnes: but that wilfull doctrine, and resolution of doubting, for which the Papists contend and striue;

It being most sure and certaine, that there can bee no greater torment to a tender conscience, then to stand in doubt of Gods fauour and loue. For he that doubteth of Gods loue towards him, cannot loue God againe. And when a man hath not the loue of God in him, hee hath no grace, and his conscience must needs bee defiled; yea, he must needs bee a wicked man. And this saying of Salomon, Prou. 28. belongs vnto him: The wicked flyeth, when no man pursueth him (meaning through the guiltinesse of his conscience) but the godly is bold as a Lyon. Indeed, when we looke vpon our selues, and examine our manifold infirmities, and goings astray, we shall see sufficient cause to stand in doubt: but looking withall vpon Gods promises of grace and mercy in Christ Iesus, and vpon the fruits and effects of his Spirit of sanctification in our

Reason 2

Prou. 28. 1.

hearts: in, and by them, wee shall haue sufficient cause to bee cleerely resolued, and out of all doubt. Whosoeuer (I say) thus feeles this gracious worke of the holy Spirit of God in him. Such a one need not be discouraged in regard of his infirmities, and manifold transgressions: as hauing sufficient matter in himselfe, to answere all obiections of the World, the Flesh, and the Diuell; as also for true peace of conscience, ioy in the Holy Ghost, assurance of Gods loue, and of eternall life.

Ob. But now by the way, if it be demanded whether this assurance and certainty of saluation doe not make the Elect children of God, idle, carelesse, and vnprofitable in the matters of Gods glory, and of their owne saluation?

Sol. The Papists indeed doe thus alledge, calling this doctrine of Gods free grace, in election, and iustification, (but most wickedly) a doctrine of liberty, and which openeth a wide gappe and window to all manner of sinne and licentiousnesse: But

Reason 3. that it is a blasphemous slander, hauing no countenance or likelihood of truth in it, but altogether false and erroneous;

it

it is hereby manifest, because the same spirit, which is the Spirit of Faith, and perswadeth our consciences to beleeue the great goodnes and mercy of God in our election and free iustification, is also the spirit of loue, and doth inflame our hearts, to loue so gracious, and so mercifull a God, as vouchsafed without all respect of any worthinesse or deserts, as either was, or could bee in vs, to deale so graciously and louingly with vs. Now then, if by the motion of one and the same Spirit, we doe by faith assuredly know Gods goodnesse towards vs in Christ Jesus, and by the knowledge, and true sence thereof, do loue him vnfainedly for the same: needs must there follow obedience to his commandements, and a perpetuall study to serue and please him. The assurance of election, and saluation then, (as wee see) makes not Gods Children secure & carelesse, but breeds in them a loue of God; and loue bringeth forth obedience to his will. For if any man loue mee (saith Christ Joh. 14.) he will keepe my Word. Joh. 14. 23.

Secondly, the selfesame doctrine of the Gospell, that teacheth vs, that by Gods free grace, and mere mercy in Christ Je-

sus we are elected, and made heires of sal-
Tit. 2. 11. 12. vation. The selfesame doctrine doth al-
so teach vs, that the end of this speciall
Ephes. 2. 10. grace and fauour is, that we should glori-
Luke 1. 74. 75. fie God in our mortall bodies, so much
the more, and not bee slaues and seruants
vnto sin: the wages & recompence where-
of, is eternall death and condemnation.

Now to proceede to the third Branch. The Spirit of Christ (as you haue heard) doth beare witnesse of election, by work-
Rom. 6. 23. ing in the Elect true repentance, and by framing their hearts to beleeue and obey accoording to the will and Word of God.

Of Repentance.

True repentance may thus be defined. It is an vnfained turning of the whole man from all sinne vnto God.

That repentance is a turning, the Scripture sheweth in many places.

Isay 9. 13. Now I call it an vnfained turning,
Hosea 6. 1. Ibid. 14. 2. because there is a kinde of repentance and turning vnto God, which is fai-ned, hypocriticall, counterfet: such as was the repentance of Cain, Esau, Pha-rao, Iudas: And (I say) it must bee of the
Ier. 4. 1. whole man, that is, both of soule and bo-

by, in euery part and faculty thereof, be- Ioel 2.12.
cauſe to turne in one part, and not in an- Acts 26.20
other, will not ſerue the turne. There
muſt bee a change of the heart, and a re- Mat.12.35
formation of the whole life, or elſe there Deut.6.5.
is no true repentance. And as this tur- Mat.16.24
ning muſt bee a turning of the whole
man; ſo alſo from all ſinne: not from
ſome ſpeciall ſinne, or from ſome few,
but from all. and euery one knowing,
that the leaſt ſin that is, deſerueth death,
and is moſt odious, and loathſome before
the face of God. The which turning of Pſal 51.5,9
the whole man from all ſinne, muſt bee
with godly ſorrow, ariſing from a ſeri-
ous ſence and conſideration of ſinne, (as Pſal.130.3.
it is ſinne) and with a ſettled reſolution
(through the grace of Gods Spirit,) not Rom.7.24.
to ſinne any more, but to forſake, and de-
teſt all ſinne for the time to come.

And laſtly, as to be truly repentant,
wee muſt thus vnfaynedly in the whole
man turne from all ſinne, ſo muſt our tur-
ning be vnto GOD, with a penitent ac-
knowledging and confeſſion of all tranſ-
greſſions, with an hearty deſire after mer-
cie and forgiuenes, & with ioy and cheere-
fulnes of ſpirit, ariſing from the aſſurance

of Gods loue and fauour in Christ: desi-
Esai. 51. 12. ring inwardly in our hearts, and endeauouring outwardly in the whole course of our conuersation, to frame our liues according to his holy Word.

Luke 19. 6, 8. This I take to be a sound (if not a full) definition and description of repentance: of the particular parts & branches whereof, I cannot now stand to entreate, euery of them requiring a large discourse, and I haue often had occasion to remember them at other times.

In this place, it will be sufficient, if I make it appeare that true repentance is a speciall worke of Gods grace, and blessed Spirit, and that it is proper only to Gods elect.

That it is a speciall worke of Gods grace, it is expressly proued, Ier. 31. where the Church of God, vnder the title of Ephraim, acknowledgeth God to be the Au-
Ier. 31. 18. thour of her conuersion, saying, Conuert thou me, and I shall be conuerted, for thou art the Lord my God. And it is apparant
Acts 5. 31. also, Acts 5. where the Apostle Peter saith of our Lord Iesus Christ, that God hath lift him vp with his right hand to bee a Prince and a Sauiour, to giue repentance to

Israel,

Iſrael, and forgiueneſſe of ſinnes, And in chap. 11. it is recorded, that when the Church, and people of GOD, had heard from Peter what great mercy GOD had shewed to the Gentiles, they glorified God, saying, Then hath God to the Gentiles granted repentance vnto life. And hereupon also it is, that the Apoſtle Paul thus ſpeaketh to Timothy, 2. Tim. 2. Inſtructing them with meekeneſſe, that are contrary minded, proouing if God at any time will giue them repentance, &c. And not without good reaſon is repentance ſaid to be the gift of God, and a ſpeciall worke and grace of his Spirit, becauſe the conuerſion of the heart, and inward man, is as great a worke as the creation of it: As an infinite power is required to create, ſo also to a true conuerſion and changing of the corrupt and naturall affections. Act. 11.13. 2. Tim. 2. 25, 26. Reaſon 4

Againe, as no man can raiſe vp a dead body, nor quicken himſelfe, but it muſt be the voyce of Chriſt (as Ioh. 5.) ſo muſt it be onely God, that muſt conuert the heart, and worke repentance in it: All being by nature dead in treſpaſſes and ſinnes, as we haue already learned out of Eph. 2. and Col. 2. And if it be demanded, why God Reaſon 5 Ioh. 5. 28. Eph. 2. 1. Col. 2. 13.

doth

doth then in so many places exhort men to repentance, if they have no power thereunto in themselues? The answere is cleare: that the Lord doth not exact repentance at our hands, as if it lay in our owne power: but that considering by such commandements and exhortations, the great necessity of repentance, and our own great weaknesse, and inability hereunto, wee should be stirred vp with so much the more zeale and fervencie, to crave this speciall grace at his hands.

To make it plain also in the next place, that only Gods elect can truly repent and
Esay 59.20. turne to GOD: this is proved, Esay 59. where the Lord promiseth the Redeemer onely vnto them that turne from iniquity in Iacob: So, that they only, for whom Christ dyed, can repent. And not without good reasons is true repentance proper to Gods elect.

Reason. 6. As first, because repentance and remission of sinnes are necessary consequents, the one of the other: for he that
Luke 24.47. truly repenteth, shall have remission of sinnes, and such as have remission of sins, doe truly repent. Now, remission of sins belongs onely to Gods elect: therefore in like

like manner doth also repentance. Reason 7.

Secondly because true repentance, the grace of regeneration, and true faith, euer goe together, and are inseparable. Now if true faith, and the graces of regeneration and sanctification, be proper onely to the elect: it followeth, that none but they are likewise capable of this benefit of repentance. Reason 8.

Againe, repentance in this life, and saluation in the life to come, are necessary consequents one of another. (for whosoeuer repenteth, shall be saued, and whosoeuer shall be saued, doth repent:) but saluation is onely of the elect, therefore is repentance also proper vnto them. And if hereupon it be demanded, why repentance is then preached to all, without exception, whether elect or reprobate? I answere, because, as the preaching of the Gospell is the meanes for the repentance and conuersion of the elect: so also to make the wicked altogether without excuse, all pretence of ignorance being by this meanes vtterly taken from them.

Of the Faith of Gods Elect.

In the next place followeth the consideration of faith, which the Holy Ghost setteth

settles in the hearts of Gods elect, and whereby also hee assureth them of their election. For (as you haue heard,) the Holy Ghost not onely worketh in the elect, true repentance (for the sealing of their assurance,) but also frameth their hearts to beleeue, &c.

That to beleeue aright, is a speciall gift and grace of God, proper onely to such as are elected, and settled in their hearts by the Spirit of God, we haue already seene at large in Question 13. Now it remaineth onely to be obserued, that the holy Ghost frameth the hearts of Gods elect, to beleeue no otherwise, then according to
Rom. 10. 17 the will and Word of God, as Rom. 10. Faith commeth by hearing, hearing by the Word of God. The Word of God (I say) is so the foundation of that faith and beliefe, which the holy Ghost frameth, that if it be taken away, there will remaine no true faith, but a certaine lightnesse of beliefe, and a wandring error of the minde.

Reason 9 And the reason is cleare, because faith must be so grounded, as that it may abide inuincible, and certaine against all the engines of hell and death, and in the middest of all the temptations of the world, the flesh,

flesh, and the deuill; the which certainty, and sure ground-worke, is no where else to be found, but onely in Gods Word. So that to be assured of election, it is not enough to say, I beleeue in God, or I beleeue in Christ: but thou must beleeue in God, and in Christ, as the Word, and Gospell of Christ hath prescribed, and teacheth thee to beleeue. Hereby (I say) thou shalt know, whether the faith which thou hast, be a true faith, and whether the holy Ghost hath framed thy heart to beleeue, or no. For assure thy selfe, and be out of doubt, if the faith which is in thee, be not grounded vpon the Word & Gospell of Christ, if thou beleeue any otherwise then the Word, and Gospel of Christ doth prescribe and teach; thy beliefe is no witnesse of thy election, it is no true faith, it was neuer planted in thy heart by the holy Ghost. For there is euermore such a mutuall relation of faith to the Word of God, as that a true faith can be no more seuered from the Word, then the Sunne-beames from the Sunne: Yea, true faith hangeth vpon the Word of God alone, hath respect vnto, and wholly resteth thereupon. The Word and

doctrine

doctrine of a mortall man, may fill and satisfie the eares, but it can neuer establish any true faith in the heart of him that heareth the same, nor confirme the minde in any quiet hope of eternall life. To doe this, is the proper office onely of Gods Word, accompanied with the ioynt assistance of Gods Spirit. For otherwise, Paul may plant, and Apollo may water, the Minister may preach, & apply the Word, and yet haue no good effect, either of faith, or of any other sauing or sanctifying grace ensuing vpon his labour.

Of the obedience of Gods elect.

Exod. 20. 12. As he alone is a good child, that is duly obedient to the lawfull commandements of his Parents; hee onely a good seruant, that serueth his Master, not with eye seruice, but in singlenesse of heart; and hee onely a true and faithfull Subiect, which yeeldeth himselfe obedient, and conformable to the godly lawes, and commandements of his naturall Prince and Gouernour: euen so are such onely, and none but such worthy the name, and account of Gods elect and chosen Saints, to whom belongeth the inheritance of eternall life,

Col. 3. 22.

Rom. 13. 1.

who

who are religiously obedient, and conformable to the holy will and commandements of the Lord God;

Obedience to the will and Word of God, being more acceptable then sacrifice, as also much more due, and of right belonging vnto him, then vnto any Parent, then vnto any Master, then vnto any Prince or Potentate whatsoeuer. Not without great cause therefore is the Scripture very plentifull, not onely in setting forth the commendation of the godly, in regard of their obedience, and in exhorting vs vnto the like, for the making sure of our calling and election; but in describing also the examples of the disobedient, and the curse & wrath of God vpon them for their disobedience, whereby we might the more effectually be terrified from the same. As the example of Noah his obedience, Gen. 6. of Abraham, recorded to his high praise, Gen. 22. and Heb. 11. Of Moses and Aaron, Exod. 7. Of the Rechabites in obeying the commandement of their father Ionadab, recorded to their high commendation, Ier. 35. Of the Israelites, Numb 1. and Iosh. 1. And especially of our Lord Jesus Christ himselfe, and of his Apostles,

Reason 10.

2. Pet. 1. 10.

Gen. 6. 22. chap. 22. 10. Heb. 11. 17. Exod. 7. 6. Ier. 35. 6. &c. Num 1. 54. Iosh. 1. 16.

Apostles, as many particulars might be remembred. Hereunto appertaine also many notable exhortations and sentences in holy Scriptures, as that Heb. 10. out of Psal. 40. that of Samuel to Saul, 1. Sam. 15. Also Rom. 6 and cha. 1. and 4. of S. Iames. Examples of disobedience in wicked and ungodly reprobates, we haue in Saul, Cain, Pharao, and in many other.

Heb. 10. 5, 6, &c.
Psa. 40. 6, 7.
1. Sam. 15. 22.
Rom. 6. 13.
Iam. 1. 22. &c.
chap. 4. 7.

But this being plaine, it remayneth to consider, that the obedience of Gods elect, to the will and commandements of the Lord, is a fruit of Christs Spirit in their hearts. For we of our selues are vterly vnapt, and vnable to any good thing. And therefore thus prayeth Dauid vnto God, Psal. 143. Let thy good Spirit leade mee vnto the land of righteousnesse. And Gal. 5. Walke in the Spirit, and ye shall not fulfill the lusts of the flesh. That the Spirit of God (I say) is the principall, and efficient cause of this new obedience in Gods elect: yea, and so, as without the gracious worke, and assistance of the same Spirit, neither the preaching of the Gospell, nor any other meanes whatsoeuer, are any thing powerfull, or auaileable to worke and effect it: this is further confir-

Rea. Con 11

Psa. 143. 10
Gal. 5. 16.

med

mes by the words of the Apoſtle, Rom. 15. where hee attributeth the comfortable effects of his office and miniſtery, in the obedience of the Gentiles, to the holy Spirit of God, without the which all outward helpes would haue beene altogether vnprofitable, and ſo as they ſhould neuertheleſſe haue remayned ſo ouerwhelmed in their naturall corruption, as not to doe any thing holily and purely before the Lord. From the Spirit of God proceedeth that righteouſnes, ſanctification, and holineſſe, without which no man ſhall ſee the Lord, as Heb. 12. true peace of conſcience, and perfect ioy in the holy Ghoſt, all good counſels, all pure deſires, and godly purpoſes. For although it be left in our power (inaſmuch as wee are the Lords reaſonable creatures) to will this, or that thing, to reaſon vpon this or that queſtion, to thinke vpon this or that matter, and to doe this or that worke: yet to will, to reaſon, to thinke, ſpeake, or doe any thing at all, in ſuch ſort as the Lord requireth of his choſen children, and ſo as the manner of performance may be acceptably receiued in Chriſt, as ſincere obedience vnto God. This proceedeth not from flesh and

Rom. 15. 19

Heb. 12. 14.

blond, neither from the will of man, or of any other creature in heauen, or in earth, but onely from the most comfortable Spirit of our regeneration, whose peculiar office is to begin, continue, and finish in the children of God, these notable graces, and effects, to the glory of God, and to their eternall comfort and consolation. So teacheth the Apostle, Phil. 2. where after he hath charged the faithfull to worke their saluation in feare and trembling: he presently addeth, saying, For it is GOD that worketh in you both the will and the deed, euen of his [illegible] pleasure. Which is a most strong and inuincible reason, to worke in vs a reuerend feare, and trembling, vnder the mighty hand of God, because, that although we had power to will, and to worke in euery part and branch of that obedience which God requireth, yet the changing of our will to the acceptable performance of any thing in the sight of GOD, proceedeth onely from the holy Ghost. Yea, and so, that all such workes are carnall, earthly and deuillish, and but an hypocriticall shew of obedience, (in no measure at all pleasing God, what shew soeuer it make in the sight of men) which is either

Phil. 2. 12. 13.

settled

ſettled in the heart, or appeareth in the life or conuerſation of any, without the gracious working of the holy Ghoſt.

And now to make ſome vſe of theſe particular branches: Firſt, is it ſo, that God, before the foundation of the world, hath elected a certaine number to life and ſalnation? Let vs then examine our ſelues whether wee be of this number. If wee feele the Spirit of God preuailing in vs againſt the corrupt luſts, and motions of the fleſh, and ſo as notwithſtanding the manifold temptations of the world, the fleſh and the deuill, wee firſt ſeeke Gods Kingdome, and the righteouſnes thereof, and labour more for the meate that endureth to eternall life, then for that which periſheth: If we be religiouſly carefull to make the Word of God the Lanthorne for our feete, and a light for our pathes, and ſo as we grow in knowledge, faith, repentance, zeale of Gods glory, &c. according to ſuch wholſome doctrines, and exhortations as are taught and deliuered: If we be ſeparated from the wicked, and vngodly of the world, and ſo as wee runne not with them to the waues of ſinne: If we perceiue our ſelues to be ſanctified in Vſe 1.

all the parts and powers of our soules and bodies, to serue and obey the Lord with true zeale, and fervency of Spirit, according to the rule of his Word. These, and such like, are infallible testimonies of the grace of election, and that wee doe undoubtedly belong to eternall life. Whereas on the contrary, if wee feele not these, nor any of them in any good measure, our estate is wretched and most miserable, what faire shew soeuer we may carry of a blessed condition in the view of the world. The deuill will suffer any man to say, that he is one of Gods elect, that his sinnes are forgiuen him, and that he hopeth to be saued: but wouldest thou come to the certainty of this indeede, and haue such a proofe of it, as may silence the deuill himselfe standing against it? Looke then to the holinesse of thy heart and life, according to these few particulars; and if thou be able from thence, to inferre, and conclude thy election; then surely thou art a happy man, and mayst minister such sound comfort to thy selfe at all times, as will neuer deceiue thee. By the workes of sanctification (I say) make thy election sure, as the Apostle Peter counselleth thee, 2. Epist. chap.

chap. 1. and make an end of thy ſaluation in feare and trembling, as the Apoſtle Paul doth aduiſe thee, Phil. 2. And nothing ſhall be able to ſeparate thee from the loue of God. 2. Pet. 1. 10. Phil. 2. 12.

Vſe 2. Hereby alſo wee may make triall whether we haue the Spirit of Chriſt: For whoſoeuer is elected, hee hath the Spirit of Chriſt, as I haue ſhewed before: And the Spirit of Chriſt is neuer idle in thoſe in whom he abideth, but beares witneſſe with their Spirits, of their vndoubted election by theſe, and ſuch like effects. And for the further confirmation of this aſſurance, let this be noted, that whereſoeuer the holy Ghoſt dwelleth and abideth, there will be be Lord, gouerning both the heart, minde, will and affections, by repreſſing all bad motions vnto ſinne, and by ſtirring vp good motions, and good affections, vpon euery occaſion: whereupon ſaith the Apoſtle, Rom. 8. that as many as are led by the Spirit of God, they are the Sonnes of God. It makes a man to diſlike of ſinne, becauſe it is ſinne, and to haue a hungry deſire, eſpecially, and aboue all things, to be at peace and vnity with God through Chriſt Jeſus, for the free forgiue- nes getteth Rom. 8.

nesse of all their sinnes. And finally, it maketh all such as are endued with it, to grow & flourish as a greene Garden, and as a tree planted by the riuers of waters, in all the graces of sanctification, not only for their owne peculiar good, and the sure sealing of their owne saluation, but also for the good, and saluation of others, according to euery mans place and calling, and the diuers occasions that are offered. Ye, that thus feeles the working of Gods Spirit, the same Spirit doth beare witnesse with his spirit, that hee is without all question, the elect child of God.

Vse 3. Hauing a cōfortable assurance, through the witnesse of Gods Spirit in our hearts (vpon this examination) that wee are in the number of Gods elect. Wee must take heede, as we tender the glory of God, and our owne saluation, that we be so far from taking occasion, or encouragement thereby, to sleepe in sinne and security, as if all should be well with vs, howsoeuer we behaue our selues; as cleane contrariwise to become inflamed, with so much the more feruent zeale, to glorifie GOD in the fruites of the Spirit, according to the vttermost of that measure of gifts and graces,

grace, which we haue receiued.

Fourthly, ſeeing the holy Spirit of God worke true repentance in all Gods elect, let vs examine alſo how it is with vs in this particular. If we be vnfaynedly in euery part, and faculty of both ſoule and body, turned from all ſinne, not from one ſinne, or from ſome fewe, but from all and euery one, and that with godly ſorrow, ariſing from a ſerious ſence and conſideration of ſinne, and with a ſettled reſolution (through the grace of Gods Spirit) not to ſinne any more, but to forſake all ſinne for the time to come: And if being thus vnfainedly in the whole man turned from all ſinne, wee turne therein vnto God, with a penitent acknowledging of all tranſgreſſions, with an hearty deſire of mercy, and forgiueneſſe, with ioy and cheerefulneſſe of Spirit, ariſing from the aſſurance of Gods loue and fauour in Chriſt; and with a deſire and indeuour inwardly in our hearts, and outwardly in our bodies, to frame our liues according to the will and Word of God: Theſe are infallible teſtimonies of true repentance, wrought in vs by the Spirit of God, yea, of that true & vnfained repentance, which

belongeth onely to Gods Elect. Whereas on the contrary, if wee cannot finde, and feele these things in any good measure beginne in vs, we cannot possibly haue this assurance.

Vse 5. Againe, seeing true repentance is a speciall worke of Gods grace, and only Gods elect can truely repent: then most wretchedly, and miserably do all such deceiue themselues, who perswade their owne hearts, that they can repent them of their sinnes, and be reconciled to God for them when they thinke good. As many such there are, who will not sticke to say of themselues, and of others, that it is yet too soone for them to repent, too soone for them to giue ouer their daine pleasures, & carnall delights, that they may repent time inough hereafter, and when they are old, &c. Indeed, the Scripture saith in diuers places, that God will forgiue such as are truely humbled, and cast downe with remorse and sorrow, in regard of their sins, when, and at what time soeuer they doe repent. And hereupon doe many take incouragement to liue as they list; nothing fearing, but to make al good by repentance at the last. And no doubt, if they do truely

repent

repent at the last cast, all will be well with them indeed, how lowsely soeuer they haue liued before. But it must be obserued, that God, who promiseth forgiuenes to euery one that repenteth, doth not promise repentance to euery one that sinneth. Repentance is the gift of God: and such as harden their hearts against it, when God in mercy doth call them vnto it, (as hee calleth dayly in the ministery, and preaching of the Gospell,) when such men would, they cannot repent, as the Apostle sheweth, Ro. 2. And if there be no repentance, then all lamentation, and teares that can procéede from such a one, are vtterly in vaine, as it is said of Esau, Heb. 12. that he found no place to repentance, though hee sought the blessing with teares. The Sacraments also, though they bee seales and pledges of Gods loue & fauour in Christ, are to such men vtterly vneffectuall. God will neither heare their own prayers, nor the prayers of any other, that pray and beseech him in their behalfe, as Ioh. 9. Psal. 66. and Ier. 7.

Rom. 2. 5.

Heb. 12. 17.

Ioh. 9. 31. Psal. 66. 18. Ier. 7. 16.

Furthermore, if there be such a mutuall relation of Faith to the Word of God, then it followeth: First, that no other doctrine,

Vse 6.

trine, but onely the pure doctrine of Gods Word, must bee preached to the people of God, by all the faithfull Ministers of Jesus Christ; such as teach, and preach otherwise, being guilty euen of murthering and destroying such as heare and regard them, in causing them to build their faith and hope vpon errours, and lyes: for it is no better then very errors, & lies, whatsoeuer is repugnant, or in any measure swarueth from the pure simplicity of Gods Word, dangerous to the saluation of all such as rely and rest vpon it. And
1. Pet. 4. 11. therefore 1. Pet. 4. If any man speake, let him
Esay 8. 20. speak as the words of God. And Esay 8. To the Law, & to the Testimony, if they speak not according to this rule, it is because there is no light in them. For this cause also are the Ministers and preachers of the Gospell, termed the Messengers and Ambas-
2. Cor. 5. 20. sadors of the Lord: as 2. Cor. 5. as not comming in their own names, nor hauing commission to deliuer any thing of their owne deuising; but simply and directly to doe the will of him that sent them: and to teach that alone, which he hath prescribed
1. Thes. 1. 13 and commanded. And therefore also, 1. Thes. 2. When ye receiued of vs the Word of the

preа-

preaching of God, ye receiued it not as the word of men, but as it is indeed the Word of God.

Secondly, the people must also learne hereby, to try all things, and to keepe that which is good, that so their faith may bee grounded, not vpon the sand of mens deuices: but onely vpon the Rocke Christ Iesus, as Act. 17. and 1. Ioh. 4. Vse 7. Acts 17. 11. 1 Ioh. 4. 1.

Last of all: seeing the Spirit of God seales the assurance of our election, by framing our hearts to an holy obedience: Nay, seeing this is the very end of our election, that we should be holy, and without blame before him in loue, as the Apostle teacheth, Ephes. 1. Let vs therefore in the feare of God, (for the sound peace and ioy of our soules in this behalfe,) be exhorted and incouraged to obedience: and on the other side disswaded, and terrified from disobedience: exhorted, and encouraged (I say) to the one, by the examples of the godly, whose praise for their obedience, is so plentifully recorded in the Scripture, by the louing exhortations of the Apostles, and by the sweet promises, and experiences of the Lords liberall kindnes vnto such as either haue beene, or shall bee Vse 8. Ephes. 1. 4.

faith-

faithfully obedient vnto his holy will; as also terrified from disobedience, by the fearefull examples and threatnings of Gods iudgements, vpon the children of disobedience. And to make our obedience the more acceptable vnto God, these three things are necessarily required: First, that it be exercised in the keeping of euery commandement of God. For as Saint Iames saith, chap. 2. He that breaketh one commandement, is guilty of all. Secondly, the whole man must endeuour to keepe the whole Law, in his minde, will, affections, and in all the faculties of both soule and body. As it is said of Iosias, 2. King. 23. 25. that he turned to God, according to all the Law of *Moses*, with all his heart. And thirdly, we must be duely mindfull to pray, and beseech the Lord, to vouchsafe vs the sanctifying grace of his holy spirit, frō whose supernaturall working all our desire, and indeuour (to performe acceptable obedience vnto God) must proceed, and without whose gracious assistance, it is impossible to doe any thing pleasing him.

Iam. 2. 10.

2. King. 23. 25.

Quest.

Queſt. 24. When you receiue Bread and Wine at the Lords Table: what will you ſet your heart and minde vpon?

Anſw. *Vpon the Death and Paſſion of our Lord Ieſus Chriſt, to glorifie and praiſe God, for the moſt excellent work of our Redemption by him: confeſſing that therein conſiſteth all our happineſſe and ſaluation: And that it is no more poſſible to come to the Kingdome of Heauen without it: then it is poſſible to liue in this world, without meat and drink,* 1. Cor 11. 24, 25, 26.

EXPOSITION.

THis doth our Lord Ieſus Chriſt teach in that little clauſe of his inſtitution, where he ſaith, Doe this in remembrance of me. Whereunto the Apoſtle Paul, 1. Cor. 11. hauing relation (in way of a declaration, or expoſition) thus addeth, ſaying, As often as ye ſhall eate this Bread, and drinke this Cup, yee doe ſhew the

the Lords death till he come. I haue spoken somewhat to this purpose, in that which goeth before. And I will now a little enlarge it, as the very same words doe minister fit matter for our further instruction.

As often as ye eate this Bread, and drinke this Cup.

Heere, and in this phrase of speech, we may first obserue, that our Lord Iesus Christ appointed no certaine or set times, for the celebration of the Sacrament of his Supper: but hath left the same to the godly wisedome of the Pastors and Ministers of his Word.

Whereupon it plainely followeth, not onely that it is an vnlawfull iniunction of the Papists to tye the administration and receiuing thereof vnto certain set dayes in the yeere, and especially vnto Easter: but also a very superstitious obseruation in all such as are more deuout, and ready to communicate at such times, then at others. According as of such superstitious affections, there is too much experience from time to time: so, as if the Sacra-

ment

ment be adminiſtred at Eaſter, it is an eaſie matter to haue many communicants; all ſorts and degrees will make full account of reſorting thereunto: But as for all other times in the yeere, though they may come as conueniently; and though the neceſſity of often partaking bee neuer ſo plainely laid open vnto them; yet is it little or nothing accounted of. So ſuperſtitiouſly are the greateſt part of people giuen to obſerue dayes and times, moneths, and yeeres, which the Apoſtle reprooueth in the Galathians, chap. 4. Gal. 4. 10.

Ye doe ſhew the Lords death.

ℓ There is a double manner of ſhewing the Lords Death, in the vſe and celebration of the Sacrament. The firſt appertaineth to the faithfull Miniſters of Chriſt, they not adminiſtring the Lords Supper rightly, and as they ought to doe, except they make a declaration of the Lords Death vntill his comming: ℓ that not only in the whole viſible action of breaking, and diſtributing the Bread and Wine: but in preaching, and declaring out of the Word of God, the end ℓ cauſes of Chriſts Death, for to ſtirre vp the remembrance of

of his benefits, to confirme the Faith of the receiuers in the participation of the same: to exhort them to due praise and thanksgiuing, and to vnity and agreement with their fellow members. For, for these causes principally was this Sacrament ordained, as it is manifest in the words of Christs institution.

The preaching of the Word therefore, must not bee separated from the Sacrament (which is a seale of the doctrine.) For to make this separation, were as absurd, as if a man should deliuer a Seale without a writing. The Word may bee preached without the Sacraments: but ỳ Sacraments cannot rightly bee administred without the Word. And whereas it is obiected, that the Sacraments may aswell be administred without preaching at this day, as Habel his sacrifice was offred, and the Passeouer celebrated without preaching in former time: The answere is easie, that the clere Sacraments of the New Testament in this point of the declaration of Christs Death, are vnfitly compared to the obscure figures of the Old Testament: And yet, had they according to their institution not onely a diuine action,

Reason.

or

or ſilent ceremony: but alſo a preaching, and declaration of Chriſts Death, and of the benefits thereof. And although there be no expreſſe mention of the ſome of Abels ſacrifice; yet ſeeing the Scripture teſtifieth, Heb. 11. that it was offered by faith, and graciouſly accepted, and Faith hath alwayes relation to the Word and promiſe of the Lord: there is no doubt but Abel preſented his ſacrifice with ſuch words as declared his faith in the Seede which was promiſed to breake the Serpents head, and to deſtroy the workes of the Diuell. And as for the Paſchal Lamb, the inſtitution carried with it an expreſſe commandement (as Exod. 12.) that the Iſraelites ſhould declare to their children, the end and vſe of the ſame Sacrament: whereby (though obſcurely) yet according to the inſtitution thereof, the Lords death was preached, before he came in the fleſh. For this cauſe (as I ſaid) according to Chriſts inſtitution, and expreſſe commandement, ought euery Miniſter clearely, and plainely, to preach and make declaration of the Death of Chriſt, to the inſtruction, edification, & comfort of all ſuch as are partakers of the Lords Supper.

Heb. 11. 4.

Gen. 3. 15.

Exod. 12. 26, 27.

The other manner of shewing and declaring the Lords death, appertaineth to all true Christian communicants generally. And it is performed by them according to the meaning of the Holy Ghost, if they do not only cal to their remembrance the abasing of the Son of God in our flesh, and the most excellent worke of our Redemption, made by the price of his body and blood: but doe also yeeld vnto him most hearty praise and thankes for the same: and therewithall also, not onely acknowledge themselues to bee his seruants, and of the number of them that looke to be saued, onely by the benefits of Christs death, & by no other meanes at all: but also, that if he had not yeelded his precious body to be crucified, & his precious blood to be shed: the price of our Redemption, could not possibly haue bin satisfied; neither could the fierce wrath of GOD haue been appeased: but as wee are by nature the children of wrath; so should we for euer haue remained in the state of condemnation. They that haue this remembrance; they which with vpright hearts, and sound affections, doe make this profession, and acknowledgement, they are

true

true Christian communicants, and they doe rightly make declaration of the death of the Lord. And as at the Lords Table they receiue the Bread & Wine into their bodies; so are they spiritually made partakers of the fruits & benefits of Christs Death and Passion, to the vtter abolishing of the guiltinesse of all their sinnes and transgressions, to the true peace and ioy of their soules, and to their vndoubted assurance of euerlasting blessednesse for euermore. According to that notable saying, Rom. 10. If thou shalt confesse with thy mouth the Lord Iesus, and beleeue in thine heart that God raised him vp from the dead, thou shalt be saued. For with the heart man beleeueth vnto righteousnesse, and with the mouth confession is made vnto saluation. Rom. 10. 9, 10.

And as for all others which either come to the Lords Table for custome, or fashion sake; and being there, doe not reuerently call to their remembrance the most excellent worke of Redemption by Christs death and bloud-shedding, to glorifie and praise GOD for it: All such are no true Christian communicants, they set not forth the Death of the Lord, they cannot

be assured of any benefit thereby, but doe euen eate and drinke their owne damnation.

The outward eating by the instruments of our body, causeth all our senses, our hearing, our seeing, our feeling, our tasting, to helpe our inward eating by Faith: and by the same quickneth, stirreth, strengtheneth and increaseth our Faith, that we may eate the body, and drinke the bloud of Christ the more effectually, and fruitfully. For when a faithfull Christian heareth these words of Christs institution sounding in his eares, This is my body which is giuen for you, and this is my bloud that is shed for remission of your sinnes: it stirreth vp his Faith to lay strong hold-fast vpon this promise: and in his heart doth assure himselfe that Christ dyed, and shed his bloud, not onely for the Redemption of the world in generall, but for his redemption in particular: and that hee is vndoubtedly of the number of them that shall be saued.

When we heare these words, Do this in remembrance of mee: Our faith is assured that it is Christs commandement, that

that we ſhould vſe this Sacrament to call to our remembrance the benefit of our ſalvation by the death of Chriſt, and in heart and minde at all times, but then eſpecially to ſhew our ſelues thankefull to him for the ſame. When our ſight beholdeth vpon the Table the Bread and Wine, according to Chriſts ordinance broken, and powred out for vs to vſe: the faith is moued thus to thinke: As ſurely, and truely, as my bodily eyes behold theſe creatures of Bread and Wine: ſo aſſuredly with the eye of Faith doe I behold the body and bloud of Chriſt broken, and ſhed for me vpon the Croſſe; and the ſame my Saviour now ſitting at the right hand of God the Father, with the ſame body and bloud now glorified, wherewith vpon the Croſſe, he paid the price of my Redemption. When we ſee the Miniſter offer vnto vs the Bread and the Cup, and wee receiue, and feele it: then inwardly in our hearts is our faith moued to haue this cogitation; that as ſurely as the Miniſter doth offer them vnto vs, and wee receiue them with our hands: ſo aſſuredly by faith doe we receiue Chriſt himſelfe, and in our hearts feele and imbrace him, as the onely

price and meanes of our saluation.

When we eat of the Bread, and drinke of the Wine, and by our taste haue sence of the sweetnesse of them, and feele them passe down into our stomakes there to rest, that they may bee according to their nature, meanes to nourish and strengthen our bodies, and to continue them in life: Our Faith is stirred vp by these sences thus to thinke: Euen as certainly as our taste feeleth the sweetnesse of the Bread and Wine, and thereby perceiue indeed, that their operation is to nourish and strengthen our bodies, and to quicken our naturall spirits, which without such nourishment would perish: euen so, the taste of our faith, and sence of our hearts, doe feele the sweetnesse of Christs body and blood, broken and shed for vs, and for all the rest of Gods Elect, and perceiue it thereby to be the onely food of our soules, without the which we should perish, both soule and body eternally.

Vse. Now for the vse, whether we take such sweet instruction and comfort in the vse of this blessed Sacrament, or no, wee will examine, God willing, when wee come to the last question.

Quest.

Queſt. 25. What is to bee thought of ſuch as preſume to receiue the Sacrament, without thus remembring the Death and Paſsion of our Lord Ieſus Chriſt, to glorifie and praiſe God, for the worke of Redemption by him?

Anſw. *The Apoſtle*, 1. Cor. 11. *calleth them vnworthy eaters, and drinkers of it, and ſaith, that they are guilty of the body and bloud of the Lord, that is, of reproching the very body and bloud of Chriſt, and euen of treading the ſame vnder their feet: And that they eate and drinke their owne damnation, becauſe they diſcerne not the Lords body*, 1. Cor. 11. 27, 29.

Exposition.

There are both worthy, and vnworthy receiuers of the Lords Supper. Who they are that receiue it worthily, I haue ſhewed in the

two and twentieth question.

Now, a first sort of unworthy receiuers are such, as are vtterly destitute of faith, being meere Atheists, and godlesse persons, cõming to the Lords Table only for custome, and fashions sake, without either knowledge or regard of the matter in hand. Another sort are such, who although they haue some knowledge and Faith of Christ, so as they are perswaded of his Death and Redemption, yet are notwithstanding dissolute, and licentious, hauing no care or conscience of true repentance, nor of expressing the fruits of their knowledge and faith in their life and conuersation.

Reason Now the manner how the wicked and vngodly doe become guilty of the body and bloud of the Lord, may plainly be shewed by this similitude: Euen, as hee that reprochfully receiueth the Princes Seale, is guilty of the maiesty of the Prince, not which he receiueth, but which hee despiseth. And wee know, that it is a very haynous offence to despise the Princes Seale (although in substance it bee but printed Wax:) Euen so, he that eateth and drinketh the Bread and Wine at the Lords Table

Table vnworthily (it being the Seale of Christs Passion) committeth an heinous offence, although in substance they be but earthly creatures. In the like sence doth the Apostle say, Heb. 6. of wicked men that fall from Christian Religion, that they crucifie again to themselues the Sonne of God, and make a mocke of him. And Chapter 10. that they tread vnder foot the Son of God, &c. Not that Christs person suffereth any such thing of them indeed, (for he is now impassible) but that their malice is as great, and their wickednesse as horrible an offence against Christ, as was the malice of the Iewes & Gentiles in crucifying him. Heb. 6. 6. And chap. 10. 28.

Now such as are vnworthy receiuers of the Sacrament of Christs Supper, as by reason of their infidelity and wicked liues, they thus become guilty of the body and bloud of Christ: so are they far from reaping any profit by the Sacrament, as that they grieuously prouoke the wrath of God: some to their temporall punishment in this life, and correction by sicknesse, weakenesse, and bodily death, as the Apostle there saith of the Corinthians. For this cause (saith he) many are sicke and weake among 1 Cor. 11. 30.

among you, and many sleepe: and othersome to their euerlasting condemnation.

Vse. Let vs take good heed then (as wee tender the glory of God, and our owne saluation,) that wee be not willingly in the number of vnworthy receiuers: assuring our selues, that if it bee a great offence to tread ỳ Princes Seale vnder foot, it is then a much more wicked abusing of Christ, to receiue the Sacrament of his body and blood vnreuerently, and without faith in his redemption. And if hee that defileth the Princes Letters, shal not escape vnpunished, but is worthy to bee reputed, and handled as a Traitor; Much more grieuous punishment then shall hee worthily sustaine, as a most wicked Traitor against the Sonne of God, which defileth the holy Sacrament of his body and blood, with an vnhallowed hand, and vnfaithfull heart. Let euery man therefore in the feare of GOD, proue and examine himselfe, how hee stands affected in this behalfe; and feeling our faith weake; let vs with the Apostles, Luke 17 pray vnto
Luke 17.5. the Lord to increase and strengthen the same, and that so effectually, in his righteousnesse, and Redemption, as that

no

no temptations of the world, the flesh or the Diuell, may be able to disanull, and make it void, vntill we enioy the end thereof, which is the saluation of our soules, as 1. Pet. 1. 1.Pet.1.9.

Quest. 26. How must wee prepare our selues beforehand, for the worthy receiuing of the Lords Supper?

Answ. *By examining our knowledge, our faith, our repentance, our purposes, and affections, how sound and vpright they are before God: According to that of the Apostle,* 1. Cor. 11. *Let a man examine himselfe, and so let him eate of that Bread, and drinke of that Cup,* 1. Cor. 11. 28.

EXPOSITION.

SUch onely are meet and worthy partakers of the Lords Supper, who before they presume to come vnto the same, doe diligently, and in the feare of God descend into themselues, and make a due tryall and examination, (according to the rule and touchstone of

Gods

Gods Word) as concerning their knowledge, their faith, their repentance, their purposes and affections both for the auoyding of sinne, and of liuing iustly and acceptably in the sight of God. For vnto all these (there is no doubt) but the Apostle hath relation, in admonishing euery man to examine himselfe.

Concerning the examination, and triall of knowledge in the first place, many necessary branches there are of true knowledge, which euery true Christian Communicant ought to be throughly furnished withall: But I will speake onely of such as are most speciall, and without the vnderstanding whereof, there can bee no worthy receiuing of this Sacrament. The first respecteth the vnderstanding of our naturall condition, whether we conceiue, and feele it to be such, as I haue formerly discouered it to bee in the first question.

A second speciall branch of this knowledge hath relation vnto God, and vnto our Lord Iesus Christ, as concerning the most excellent worke of our redemption in such sort, as I haue already shewed in the eight, and in the tenth and eleuenth questions.

questions. The last speciall branch of true knowledge, that I meane now to remember, concerneth the institution and right vse of Christs Supper, according to that which is set downe before in the nineteenth, twentieth, one and twentieth, and two and twentieth questions. This knowledge of our naturall estate, this understanding of our Redemption, and reconciliation, and this knowledge of the end and purpose of Christ in instituting this Sacrament, and what belongs to the right vse, and celebration of it, ought to be in all those that will be worthy partakers thereof; and to prone and examine their severall soules and consciences, whether they be furnished with such knowledge or no; ought every true Christian to be religiously carefull of frō time to time, before he come to the receiuing of Christs Supper.

The second branch of a true Christian examination, concerneth faith, which being ioyned with the former knowledge of the loue of God, and of our Lord Jesus Christ, as touching the worke of our Redemption, consisteth in a sure and absolute resolution, that whatsoeuer Christ hath wrought for the saluation of mankinde, the same

same in particular belonged vnto vs: and so as euery one may say of himselfe, and of his owne estate and condition (through the witnesse of Gods Spirit in his heart) with the Apostle Paul, Rom. 8. I am perswaded that neither death, nor life, nor any thing else, shal be able to separate me from the loue of God in Christ Iesus. And so consequently concerning the vse of the Sacrament, that as we see with our eyes the bread broken, and the wine powred out: so assuredly, and without all doubt, we doe beleeue, and rest resolued, that the body of Christ was broken, and his blood shed vpon the Crosse for our sinnes. And againe, that as surely as the Minister doth giue vnto vs the bread and wine; euen so assuredly we be out of doubt, that the Lord giueth vnto vs the fruits, and benefits of his death and passion, to be applied to our soules by faith for our saluation. This faith ought to be in euery true Christian Communicant, or else hee cannot possibly be a worthy receiuer of the Lords Supper. And therefore for this triall and examination, ought euery one to enter into his owne heart, before he presume to present himselfe vnto the same.

Rom. 8. 38, 39.

Secon-

According to that also of the Apostle, 2. Cor. 13. Examine your selues whether ye be in the faith, proue your owne selues, &c. 2. Cor. 13. 5.

Next of all followeth the examination of repentance, and namely, that forasmuch as we sinne daily and hourely against the Lord, in our thoughts, desires, words and actions, whether we finde, and feele in our selues such an vnfayned turning of the whole man from all sinne vnto God, as I haue already spoken of in the three and twentieth question.

And last of all, whether there be in vs a setled purpose, and resolution of heart, ioyned with an holy endeuour, to glorifie God, and to seale the assurance of our owne saluation, in all the workes of holinesse, and righteousnesse, according to euery mans place and calling, and the diuers occasions that are offered? This is that godly and Christian triall, and examination of our selues, which the Apostle commendeth, and whereunto hee exhorteth: The which whosoeuer vseth in the feare of God, before hee approach to the Table of the Lord, such a one (by his grace) is a true Christian Communicant. But this is a priuiledge proper onely to Gods

Gods elect, none being thus religiously carefull to proue and examine themselues beforehand, for a right preparation, but onely they.

If any part of this examination be left vnperformed, there cannot possibly be any true proouing of our selues, according to the meaning of the holy Ghost; and so consequently no worthy receiuing of the Lords Supper. For these particulars of knowledge, faith, repentance, and purpose of a godly conuersation, are so strongly linked, and tyed together, as that they cannot be separated: for without the knowledge of our naturall wretchednesse, and of the loue of God the Father, and of our Lord Jesus Christ in the most excellent worke of our Redemption, there can bee no true faith, as Rom. 10. How shall they beleeue in him of whom they haue not heard? And againe, though a man be endued with neuer so sound and absolute a knowledge of these things; yet, vnlesse through the testimony of Gods Spirit he be able to apply that which hee knoweth, vnto the peace, and saluation of his soule, what can hee profit by his knowledge? Surely nothing at all. And though a man haue

Reason. 1

Rom. 10. 14

Reason 2

haue neuer so much knowledge, & boast neuer so much of faith, yet vnlesse hee be truly penitent, and sorrowfull for his manifold sinnes and transgressions, together with a true desire, and endeuour to glorifie GOD in the doing of that which he commandeth, and in the eschewing of that which he doth forbid: his knowledge is vaine, his faith is no faith, he doth but deceiue himselfe, with a vaine shew & imagination of it. Reason 3.

Whereby as the miserable estate and condition of all such, is euidently discouered, who intrude themselues to the Table of the Lord, onely for custome and fashion sake: as many such there are, the Lord knoweth, at this day, who are so far from proouing, and examining their seuerall soules and consciences, (according to the Apostles counsell and admonition) whether they be furnished with ỹ true knowledge of their naturall estate, and of the Lords vnspeakable goodnes and mercy in the most excellent worke of our redemption, whether they know also and vnderstand the institution, and what belongs to the right vse of this Sacrament: so farre from examining their faith, their repen- Vse 1.

tance, their purposes and endeauours for a godly reformation; as that they carelesly and irreligiously passe ouer them all, euen like the Horse and Mule, (as the Prophet Dauid speaketh) that haue no vnderstanding: making no conscience of continuing in ignorance, infidelity, prophanenesse, and hardnes of heart, in vaine-swearing, in breaking the Sabbath; some in malice, some in whoredome, some in drunkennesse, some in couetousnes, oppression, deceit, dissembling, lying, and the like; neither being allured by the sweet promises of Gods grace and mercy in Christ, nor terrified by any threatnings of his fearefull iudgements: But as they are filthy, so will they grow on to be more filthy, and war worse and worse: and yet in great scorne and disdaine will such take it, either to be admonished, or to be suspended from the Lords Table, perswading themselues, that they haue as much right to the partaking of the Sacrament, and come as well prepared as the best. But howsoeuer they flatter themselues, it is apparant enough by that which hath beene spoken, that such are guilty euen of betraying the body of the Sonne of God, as much

Psal. 32. 9.

much as lyeth in them, and of reproachfully powring forth his blood vnder their feete. And therefore shal be so far from being partakers of any part of his redemption, as that they shall not faile to be fearefully ouerwhelmed with his fearefull iudgements, vnlesse they repent, & craue mercy and forgiuenes, before it be too late. Which should be sufficient (a man would thinke) to strike a terrour into the hearts of all ignorant, faithlesse, vnrepentant, and dissolute liuers, if they be not already giuen ouer to a reprobate sence.

But now, lest in denouncing this fearfull iudgement against the wicked; and lest withall in vrging so strictly this proouing, and examination of euery seuerall conscience, such among the godly as haue weake and tender consciences, should be rather terrified, and discouraged from the partaking of this Sacrament, then comforted and encouraged, forasmuch as very fewe among the multitude, doe in this manner examine themselues: and they that doe, cannot but feele so great want and imperfection, either in their knowledge, or in their faith, or in their repentance and sorrow for sinne, or in the study

of a new life, or in all, and euery of these, as that they must needes be wonderfully cast downe, if not vtterly discouraged.

Vse 2. Let vs therefore obserue for our singuler comfort, that this triall and examination must bee made within the bounds of humane frailty; and the Lord in this, as in all other things, will not faile to be gracious and mercifull for Christs sake. For hee knoweth our corruptions and imperfections, and will haue regard of our infirmities. Onely let vs not be careleſſe, slacke, and negligent, but feeling by this tryall great want in our selues, let vs penitently acknowledge, and make confession of it. Let vs be zealous and frequent in faithfull and feruent prayer, and say euery one to God, I am sorry O Lord for my sinnes, but not as the haynousnesse of them doth require. Open mine eyes, I beseech thee, that I may clearely see and discerne the wretched & miserable estate that I am in, without thy speciall grace and mercy in Christ Jesus. I beleeue and know that thy Sonne Christ Jesus hath shed his bloud for mee: but increase my faith (O God) and helpe my vnbeliefe. I desire to liue in the true feare of thy name, and

and to walk in the wayes of thy commandements, but the world and the flesh doe much hinder mee in the course of obedience; doe thou therefore graciously assist and helpe me with thy blessed Spirit, &c.

The sence and knowledge of our owne weakeneſſe, muſt not discourage vs from the Lords Table: for this heauenly feast is a medicine for all them that be sicke in soule; a comfort to all penitent sinners, a free and liberal gift to all such as are poore in spirit, and haue no conceit of their own righteousnes. Christ in this feast is giuen as meate, without which we muſt of neceſſity perish: he is giuen as life, without whom there is nothing but death. The beſt worthineſſe that we can bring, is an vnfayned confeſſion of our owne vnworthines, that ỳ mercy of God may make vs worthy; to deſpaire in our ſelues, that his grace may cõfort vs; to humble our ſelues, that his goodnes may raiſe vs vp; and to accuſe our ſelues; ỳ Chriſt Jeſus by his merits may iuſtifie vs. For although of our ſelues we are able to doe nothing, yet by him we ſhall be able to doe all things.

Theſe, and ſuch like cogitations if wee haue, in preparing our ſelues to that bleſ-

fed nourishment of our soules, bee that
Esay 42.3. breaketh not a bruised reede, nor putteth out smoking flax, will not cast vs off because of our infirmities, but mercifully receiue vs to the partaking of his euerlasting loue.

The Lord GOD respecteth nothing so much our actions, as our affections, nothing so much our workes, as our desires and endeuours: So that he who truly and vnfaynedly desires to be righteous, hee is righteous. He that so desireth to beleeue, he doth beleeue. He that so desireth to repent, he doth repent. Hee that so striueth to leaue, and forsake his sinnes, the Lord reputeth and accounteth of such a one, as if hee had left and forsaken them. They that truly and vnfaynedly desire not to fall, nor to be foyled of their spirituall enemies, the Lord esteemeth of such as his inuincible Souldiers, and valiant Worthies, who were neuer vanquished. For he accepteth the desire for the deede: and, if there be first a willing minde, it is accepted according to that a man hath, and not according to that a man hath not, as
2. *Cor.* 8. 12. speaketh the Apostle, 2. Cor. 8. So Math. 5.
Math. 5. 6. is he pronounced blessed, not which hath attayned

attayned to perfect inherent righteouſ-
neſs, but who hungreth and thirſteth after
it. Bleſſed are they which hunger and thirſt
after righteouſnes, for they ſhall be ſatisfied.
Lord (ſaith Dauid, Pſal. 10.) thou haſt heard Pſal. 10. 17.
the deſire of the poore, thou prepareſt their
heart, and bendeſt thine eare to them. And
Pſal. 145. he will fulfill the deſires of them Pſa. 145. 19
that feare him. Faith maketh vs not ac-
ceptable in the ſight of God, or worthy
partakers of the Lords Supper, in reſpect
of it ſelfe, becauſe it is an action or ver-
tue, or becauſe it is ſtrong, liuely and per-
fect: but in reſpect of Chriſt Jeſus cruci-
fied, whom faith apprehendeth, as he is ſet
forth vnto vs in the Word and Sacra-
ments. It is Chriſt that is the Author
and matter of our righteouſneſſe, and it is
he that applyeth the ſame vnto vs. And as
for faith in vs, it is but an inſtrument, to
apprehend, and receiue that which Chriſt
for his part offereth and giueth. So then,
if faith erre not in his proper obiect, but
follow the promiſe of God, though it doe
but weakely apprehend: nay, though it
cauſe a man onely to deſire and endeuour
to apprehend, yet is it a true faith, and ſuf-
ficient to ſaluation.

Mark. 9. 24 The sorrowfull Father, Mark 9. which with care for his Son, cryed vnto Christ, Lord I beleeue, helpe my vnbeliefe; though his faith was weake, yet obtayned his purpose at Christs hands. If our faith be but as a graine of Mustard-seede, yet will it much preuaile with Gods mercy. The Apostles of Christ, which were admitted to his last Supper, were notwithstanding weake, and touched with many infirmities, although they were not altogether wicked and faithlesse as Iudas was. They beleeued in Christ, they loued Christ, and they loued one another: And yet shewed they their weakenesse, when Peter, not without some reproach of the residue, pre-

Mat. 26. 33 ferred himselfe before them all: Though all other be offended (saith hee) yet will not I be offended by thee. And when also they ambitiously contended among themselues

Mar. 9. 33. who should bee the chiefe. And did not their faith also appeare to be weake, when they all forsake him, and fled away at the time of his apprehension, yea and after the knowledge of his doctrine, and experience of many and wonderfull miracles? yet it pleased our Sauiour neuertheleſſe, in great mercie to accept them,

and

and to admit them as ſingular inſtruments of his grace.

Let a man examine himſelfe.

Whereas the Apoſtle ſaith not, Let a man examine his brother, or neighbour: but, Let a man examine himſelfe; there ariſeth a note which I am not willing to paſſe ouer: That euery man ſhall giue an account for himſelfe to God; and not one man for anothers ignorance, infidelity, or hardneſſe of heart: And that therefore ought euery one to looke vnto himſelfe, that his owne knowledge bee ſound, his owne faith true, his owne repentance vnfained, and his deſire of holineſſe without hypocriſie: without either looking curiouſly into other mens ſinnes, and imperfections, (vnleſſe it be onely in a Chriſtian and charitable maner to admonith and reforme them) or without beeing diſcouraged from the Sacrament, through the preſence of ſuch, whom they eſteeme not for meet partakers (in regard of ſome corruptions or infirmities) as themſelues: Being fully aſſured, that as the faith of one man ſhall not iuſtifie another; ſo ſhall not the infidelity, ignorance, or prophaneneſſe of any (though preſent at the Communi-

Expoſition.

Rom. 14. 12.

Reaſon 1.

Hab. 2. 4.

on)

on) possibly hinder the effectuall communicating of Christs body and blood to the faithfull receiuer. As Ezek. 18. The righteousnesse of the righteous shall bee vpon him, and the wickednesse of the wicked shal be vpon himselfe. The essentiall ioyning also in this communion being spirituall, wherein the wicked cannot possibly come nére ỹ faithful members of Jesus Christ.

Ezek. 18. 20

Reason 2.

Lastly, whereas some holding, that Iudas receiued the Sacrament; do thereupon inferre, that all, without exception, are now to be admitted to the partaking thereof:

I will briefely deliuer my opinion, in both respects.

Whereas the Apostle, 1. Cor. 11. and all the Euangelists with one consent, doe record & say, that our Lord Jesus Christ, hauing broken the Bread, did giue it vnto his Disciples: There ariseth a question, (and it is not a new, but an ancient question) whether Iudas were one of these Disciples, to whom Christ thus gaue the broken bread; or whether he were gone from the Table before, and busily imployed at that very instant about his Treason?

I will not take vpon mee absolutely to deter-

determine it: but onely set downe in as few words as I can, what I conceiue, and the reasons of it.

They that thinke that Iudas was present, & receiued the Sacrament of Christs body and blood, doe ground their perswasion vpon the words of the Euangelist: where they all agree, that Iesus sate down with the twelue. Now Iudas (say they) was one of the twelue; and beeing at the Table, as well as the other, there is no doubt, but as well as the other he did partake of ỳ Sacrament. That Iudas was one of the twelue, no man can deny, neither do I, that he also sate at the Table: but that he did partake of the Sacrament, I cannot resolue, but incline to the contrary for diuers reasons.

A first reason is out of Luke 22. and 1. Cor. 11. where it is recorded, that when Christ gaue the Bread vnto his Disciples he said, This is my body which is giuen for you. But the body of Christ was not giuen for Iudas: therfore was not the sacramental bread giuen vnto him, as vnto the rest. Reason 1.

Againe, Christ then promised (as Mat. 26.) that all they which there dranke with him of the fruit of the Vine, should drinke Reason 2

with

with him afterward in his Fathers Kingdome: But Iudas shall neuer drinke with him in his Fathers Kingdome: therefore did he not drinke with him of the fruit of the Vine.

Reason 3. Another reason I gather out of Ioh. 13. where, after our Lord Iesus Christ had pointed out the Traitor, saying, Hee it is to whom I shall giue a sop when I haue dipped it: and he wet a Sop, and gaue it to *Iudas Iscariot, Simons* sonne. It followeth also in the same Chapter, not onely that after the Soppe, Satan entred into him: but also, that as soone as he had receiued the Sop, he went immediately out. Now, if he went immediatly out, after the receiuing of the Sop, about his Treason: then was hee gone before the institution, & administration of the Sacrament. Whereas then hee sate downe at the Table, it was for the eating of the Passeouer. In the eating of the Passeouer, he dipped his hand with Christ in the Dish: and in the eating of the Passeouer did Christ giue him the Soppe. Now seeing the Passeouer was celebrated before the Sacrament of the Lords Supper was instituted, and Iudas went out immediately after the same: it is a cleere

Ioh. 13. 26, 27, 30.

case

case (as I verily take it) that hee did not receiue that Sacrament at all.

And whereas the Euangelist Luke, describing the celebration of the Passeouer, and the institution of the Sacrament, in a whole narratiō, addeth these words of the Lord; Yet behold the hand of him that betrayeth me, is with me at the table: we haue no warrant to vnderstand this of Iudas his presence at this Sacrament, because it is out of all controuersie, that Luke differeth not from the other Euangelist. There is, and must be an harmony betwixt them, which harmony and consent they must deny, who gather vpon Luke, that Iudas receiued the Sacrament of the Lords Supper with the rest. Luke 22.21

The Euangelist Luke, as I noted before, goeth on with a narration of ỹ Passeouer, and of the Lords Supper together, and afterward by way of recapitulation, or rehearsall, returneth againe to the words, which the other Euangelists iointly witnesse, to bee spoken before the institution of the Supper.

But admit, Iudas was present at the institution of it, & did partake of the same as well as the other: what will follow?

Why,

Why, this, will some say: That as Christ admitted Iudas (whom hee knew to be an Hypocrite, a Reprobate, and a very Diuel:) so ought the Minister without difference, & respect, without tryall, and examination, to admit to the Lords Table at this day, such as are notoriously euill, and manifestly lewd, & wicked. For none of such (say they) are worse then Iudas.

But though I be not peremptory in the former, because I know that some learned men are of a contrary minde: yet this consequence I absolutely deny and contradict, as most absurd, and as most iniurious to Christs body and bloud. It is true, that Iudas was an Hypocrite, a Reprobate, and a very Diuell; in that sence Christ so calleth him, Ioh. 6. But if hee were at the Sacrament; to whom was his hypocrisie, his reprobation, and diuelish practise knowne? And to whom could these things be an offence? It is manifest by the Text, that none of his fellow-Disciples knew him to be such a one: and therefore vnto none of them could he be an offence. Yea, but Christ (will they say) knew him to bee such a vile wretch, and yet admitted him. Well, he thus knew him as he was God, and

Ioh. 6. 70.

and not as he was Man: and therfore this maketh nothing to the matter. It only concludeth; that although a man be never ſo very an hypocrite, of never ſo lewd & wicked diſpoſition: yet ſo long as he makes profeſſion of the truth, and is not diſcouered to be an hypocrite, but keeps his lewdneſſe and wickednes ſecret: ſo long the Miniſter ought not to debarre, or repel him from the Communion. This is all that can rightly follow frō Chriſts example, in admitting Iudas to his laſt Supper, if he did admit him. And after this maner (I make no doubt) but that many hypocrites, and wicked liuers, are oftentimes admitted to the partaking of theſe holy myſteries at this day: yea, euen where the Miniſters are moſt curious, and moſt religiouſly carefull to ſeparate the vnworthy; It being the proper office onely of God to ſearch the heart, and hidden affections, and not the Miniſters, who can labour no further then to the outward behauiour & conuerſation. But for any man to affirme, that the Miniſter is to preciſe, tranſgreſſeth Chriſts example, and offereth wrong in excluding, and ſhutting out ſuch from the Lords Table, as are ignorant of the

worke

worke of our Redemption, by Christs humiliation, and sufferings; or such whose offences are open, and they known to continue in them without repentance, according to the nature and quality of their transgressions: Besides their impugning herein the Law of the Land, which hath given power & authority to the Minister in this behalfe; they become most iniurious (as I noted before) to the holy Sacra-
Matth. 7.6. ment of the body and bloud of the Lord, in thus opening gaps for Dogs and Swine to eate and devoure it. They flatly contradict the precepts and rules of the Holy Ghost, in diuers places of the Scripture, and oppose their owne partiall and selfe-conceits, against the godly iudgement, and graue authority of all the godly learned that euer were.

FINIS.

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Some

Some ſmall faults are eſcaped in the Preſſe, which I heartily deſire the courteous Reader, according to theſe directions to correct.

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